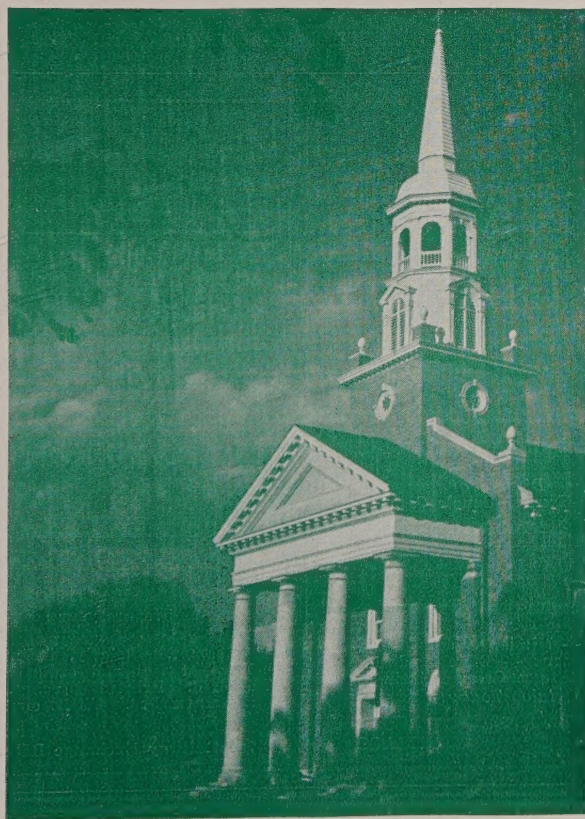


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The Days We Observe
William H. Leach

By
WILLIAM H. LEACH

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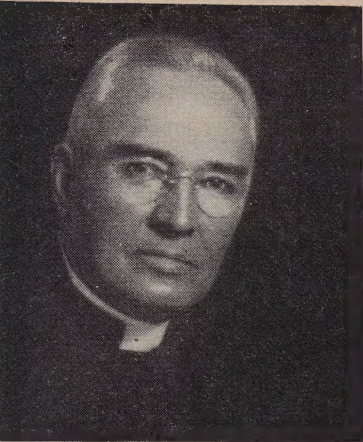
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The Late

BISHOP ADNA WRIGHT LEONARD

Bishop Adna Wright Leonard, a casualty in an airplane crash in Iceland on May 4, was by training, experience, personality and faith, an exemplary *soldier of The Church*. He served officially as Methodism's resident bishop in the Nation's capital.

Bishop Leonard had only well begun an overseas tour of camps of U. S. Armed Forces, as the representative of American Christendom, an itinerary that would have taken him from England to Northern Ireland, North Africa, India, China, and return by way of the South Pacific and South America, when death came.

In addition to representing the Federal Council of Churches, he was chosen as the emissary of the General Commission on Army and Navy Chaplains, and several agencies which cooperate in the Servicemen's Christian League. He reported to the press

Great Britain that 4,200 Protestant Chaplains now serve with the American Armed Forces, and predicted that within a year there would be from 9,000 to 10,000 Chaplains on duty with the Army and Navy.

Being a tireless laborer in the interest of Christian youth, he was also president of the Methodist Board of Education, chairman of the board of trustees at American University in Washington, chairman of the Methodist Commission on Chaplains, the Methodist Commission on Camp Activities, and the Interdenominational General Commission on Army and Navy Chaplains.

Bishop Leonard's training and experience made the world his home. The Christian Advocate gives these statistics:

The son of Adna Bradway and Caroline Amelia (Kaiser) Leonard, he was born in Cincinnati, Ohio, November 1874, and educated at New York University, Drew Theological Seminary, and the American School of Archaeology in Rome. He held honorary degrees from the College of Puget Sound, the University of Southern California, Carnegie College, West Virginia Wesleyan College, Syracuse University, and Ohio Northern University.

In 1899, the year he was graduated from New York University, he was ordained a deacon, and two years later married Mary Luella Day of Morristown, N. J.

After serving a pastorate at Green Village, N. J., during his student days, he went to First Church, San Juan, Puerto Rico, in 1900, and the next year to the American M. E. Church in Rome, where he was pastor 1901-03, the same time attending the School of Archaeology and teaching in the Methodist Theological School.

Returning to America, he served Grace Church, Piqua, Ohio; Central Church, Springfield; Walnut Hills Church, Cincinnati; and First Church, Seattle, Wash., the latter from 1910 until 1916, when he was elected bishop.

As bishop he served successively in San Francisco, Buffalo, and Pittsburgh, going to Washington in June, 1940. Bishop Leonard was the author of a number of books as well as many articles, one of which, entitled "Sustaining Our Chaplains," appeared in THE CHRISTIAN ADVOCATE on April 8.

He was a member of the American Political Science Association and Psi Upsilon, and was a thirty-third degree Mason.

Surviving are his wife; a son, Adna W. Leonard, Jr., of Pittsburgh, Pa., and a daughter, Mrs. Henry G. Reid, Jr., wife of the pastor of First Church, Ithaca, N. Y.

These tributes, chosen from many, present a picture of the qualities and attainments of the man, mourned all America:



He had but a single motive in service: to redeem the world and to exalt Christ through his church. Wherever Bishop Leonard went in the affairs of our world he created respect for the church which he loved. His mind was restless in these days to establish the leadership of the church. By divine coincidence he died on the rocks and glaciers of Iceland, on the very island whose youth the American University has been serving by scholarships in the great universities of America which Bishop Leonard's stewardship of the trustees made possible. Over his desk there hang, still, the words which he loved: "Let me die aspiring. Still pressing onward to obtain the prize: viewing the future with expectant eyes. In labors for the kingdom never tiring. Let me die aspiring."—Paul F. Douglass.

He was in line of duty. He has now reported to Headquarters.—Frederick D. Leete.

A visit with Army and Navy Chaplains, prior to his trip abroad, (left to right) Chief Chaplain of the Navy, R. D. Workman, Bishop Leonard and Chief Army Chaplain, Wm. R. Arnold.

—Photo by Harris & Ewing.

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Purely Business

TODAY brings notice that due to shortage of helping hands, users of local gas for household use will have to read their own meter and send their own monthly report to the gas company.

New York City's every-other-day-delivery of milk has been in effect here for months.

As one EXPOSITOR reader puts it, "We are all in the war—together, and the publishing of religious literature, just like the ministry is laboring under handicaps and restrictions these days."

So are those who have gone out from our parish to foreign shores laboring under handicaps, plenty. What we have been called upon to give, what slight changes there have been in our normal manner of life, is trifling when compared with theirs.

The parish leader who keeps his head these days is not likely to lose it in days ahead.

BOTH Judaism and Christianity see man the sinner as subject of God's mercy, requiring redemption that he may rise into newness of life from his error and wrong doing. The Nazis say only religion of cowards and weaklings could think that men need redemption. The plain fact is that the totalitarian faiths are themselves complete substitutes for all universal religion. They are the modern form of the ancient idolatry—streamlined and air-conditioned. The things which they worship—these are the things which Jews and Christians know are false and evil. The things which they seek to destroy are the basic ideas in any civilized system of human relations.

It is curious and tremendously important fact that these ideas now endangered are ideas which Jews and Christians have in common. They are ideas essential to the existence of democracy.

H. S. Leiper, D.D.

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BACKGROUND FOR VICTORY

WILLIAM TAIT PATERSON, D.D.

*Address Delivered at the General Assembly of Presbyterian Church, Detroit,
Saturday, June 2, 1943*

Q Cerinthus, and his kind through the ages, matter is irredeemably evil, and spirit alone is good. To John the world is God's world, and men are challenged to live it as God's children. To Cerinthus the only way of conquering the world lies in escaping from it. To John the world is to be overcome by facing it squarely and in the simple faith that Jesus is the Son of God, the One who has overcome the world. (John 16:33; Rev. 3:21.) Who believes without reserve that in Jesus he can find the Son of God, the ultimate reality of the universe, will face life as fearlessly as Jesus faced it in a life as truly human as our own.

So ours is a call to face life realistically, openly and with understanding, to put our faith in Jesus the Son of God against all the powers of evil rampant in the world, and to know, *to know*, that the Background for Victory is already set up, has indeed been set up from before the beginning of the world. "Amid the darkness the Light shone, but the darkness did not master it." (John 1:5.)

The Reality of Our Conflict

"We know that we are of God, and the whole world lieth in wickedness." That is the long assertion of John against those who would minimize evil in this world, the reality of evil, its guilt and its power. The whole center is an affirmation of the reality of our conflict, the battle between Christian and pagan, between good and evil, between light and darkness, between Christ and anti-Christ, evil personified. "The lust of the flesh, and the pride of the eyes, and the pride of life, is not of the Father. . . . If we say we have no sin, we deceive ourselves."

We have been advised to drop some of the words from our pulpit vocabulary, such as sin and salvation. We are to speak of maladjustments, anti-social conduct, integration of

personality. Yet they come to us with their stories of mis-steps, of bitternesses, of hatreds, of jealousies, of immoralities; they come asking how they may rid their souls of the awful stuff that clutters them. And there are our own hearts, as John knew so well, they condemn us. We hear or we read of some evil committed and we bow our heads and whisper, "Lord, is it I," There is no question of the reality of the personal conflict.

There is the social conflict. The War is a part of this, at the moment engrossing our attention. I am not a pacifist, but neither am I war-monger. I hold war to be the stupidest enterprise in which mankind engages. I hold it to be the most wasteful, not alone of property and wealth, but most of all of the rich young life of the nations. "War is hateful, because it is a perversion of the graces of craftsmanship, heroism, and self-sacrifice, which should have been applied to give a nobler shape to civilization but which are diverted to machinery of destruction. In the fourteenth and fifteenth centuries, the Popes set even distinguished sculptors to make cannon balls. Artillery in those days carried stone, and as marble, plus the time of a real artist, came cheaper than cast-iron shot, men of fine gifts were diverted to the making of cannon-balls. Fingers that might have created beautiful forms of progress out of the rough block of human nature, are thus turned to make and move engines of death. War is a waste of splendid faculties, and we entered this war most reluctantly, only because it was forced upon us by unbridled aggression. There was no worthy alternative. But war is monstrous, because it has unmasked itself as an outrage to the whole personality of man, mind as well as body. . . . In this war, the mad incendiary of Hitlerism has broken loose and set fire to the house of spiritual value to destroy the Master, and it should rouse us to vigilance of soul. . . . T. S. Eliot says in *The Idea of a Christian Society*: "I believe that the

choice before us is between the formation of a new Christian culture, and the acceptance of a pagan one." (Cowan: Captain of the Storm.)

So there come times when a man cannot escape the fact of war, anymore than he can escape the fact of personal evil, hate it bitterly as he may. When a dog runs mad on our streets we have nothing but gratitude for the man who steps in front of a threatened child and shoots down the raging animal. And when madmen set the mad dogs of war loose on the world it becomes necessary for some to interpose their bodies between those made dogs and the precious things of our civilization. Anything else seems to me only blindness and folly and suicide. With China, Poland, Belgium, Holland before our eyes, with the ashes of Lidice still smoking to high heaven, there is no escape from it except into slavery and oblivion.

The Power of Our Faith

John's language is not that of escape, but of battle. He speaks of overcoming not of fleeing, of conquest not of slavery. "Our faith, that is the conquest which conquers the world. Who is the world's conqueror but he who believes that Jesus is the Son of God?"

"God is on the side of the largest battalions," said Napoleon. The cynical sneer of the professional militarist seems to leave no place for anything but force, physical and mechanized force, in this conflict. But there is another force in this warfare with which dictators and field marshals never reckon, but which in the long story of mankind has always overthrown the dictator and swept away the warrior. A force that is of God though channeled through human spirits. A force that throughout history has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness made (men) strong, turned to flight the armies of the aliens." If Napoleon were right, how explain Britain when she stopped the force of the conqueror with a handful of boys flying a few planes? How explain Greece with her pitiful few making a new Thermopylae. How explain Norway invested treacherously, betrayed by Quislings, but never conquered. "If any one doubts why this war is being fought, let him look to Norway. If any one doubts this war could have been averted, let him look to Norway. If any one doubts the democratic will to win, let him look to Norway!" And to these words of our President we may add, "If any one doubts that

faith is dead in this world, let him look to Norway, and to all the free and valiant people of the world." "This is the victory that overcometh the world, even our faith."

"Even so, faith, if it hath not works, is dead being alone." We who are responsible for the home front must see to it that we do not fail the men who are jeopardizing their lives in battle. The Church must make it clear that she not only waits with open door for the men to return, but also that in the person of the Chaplain she marches and she sails with the fighting men.

A friend of mine has just gone to a Marine Air Base as a Chaplain; he gave me this word "For the sake of us all, say to the Commissioners as a message from us, 'Let the Church demonstrate that she is whole-heartedly behind the Chaplains!'" This word came out of the "bull-sessions" at the Chaplains' School. Also it came out of an experience his wife endured while he was in the School. The wife of a fellow-presbyter came to the home and went out of her way to say loudly and emphatically "Well, those ministers who feel they have to rush off to war as chaplains certainly have put themselves outside the Body of Christ!" I wonder if the good woman has followed through in her thinking. Does she mean that every churchman in the armed services—your boy and mine, is now "outside the Body of Christ"? Does she mean that all who purchase War Bonds and Stamps "put themselves outside the Body of Christ". Does she mean that everyone who pays taxes, including her husband and herself is "outside the Body of Christ"?

Instead of making un-Christian and illogical assertions, this is a time for us to recognize the privilege and opportunity to which these young ministers of Christ have gone. Said this Chaplain—he said it before he made application and he repeated it on his return from the Chaplains' School: "I have gone into this because I consider it the greatest challenge to evangelism in our time."

The nation, the Chaplains and the fighting men, need our prayers.

"Is it right to pray for the success of our cause? I think it is, because, unless we are greatly mistaken, the defeat of Germany would be its deliverance and would be the best thing that could happen to the German nation as well as to us and to all other nations. We pray for the disillusionment of a misguided people and for the wisdom to change their perversion into the victory of God. Prayer makes

(Continued on page 352)

Fortune Calls on the Churches

P. H. ROTH, D.D.

THE magazine *Fortune*, designed principally for big business men, is worried.

The world is falling apart. There seems to be no light or meaning in the resources of the human mind. The old self-confidence of man is breaking. *Fortune* turns to the Church for the way out. The tone is at once despairing, respectful, wistful. In this despair there is hope. It is not to be looked at superciliously, for if the modern world has not had its fill of knowledge, we who are the Church have far too feebly witnessed the divine Truth that alone can make men free.

Fortune's concern is shown in articles that have appeared written by the Catholic Jacques Maritain and the Protestant Reinhold Niebuhr. But several times the editors themselves have elaborately expressed themselves in a way that showed clearly how critical they considered the crisis to be. Their editorial on War and Peace in January 1940 created a sensation. They implored the Church to fulfill its real calling and hold up "absolute spiritual values." The last words were, "The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place."

In the latest issue *Fortune* has another article. It has sent clip-sheets to editors, teachers and pastors far and wide, with letters seeking expressions. The article is called "The Christian Churches in the War." About eight pages are devoted to the subject. Theme: "Long before the rise of Hitler the life of the Western Churches was mortally threatened by the revolutionary forces of our time. That threat, intensified by the war, has stimulated a remarkable renaissance in Christian thought, both Catholic and Protestant, in America as well as Europe." "This war especially involves the Christian Churches because it comes at the end of a period of very clever and powerful attacks on them." The churches must "renew the truth

they hold, and apply it to themselves and to society, war or peace."

Fortune declares that "long before 1939 the nominally Protestant American people had all but lost touch with the absolutely stupendous interpretation of life and history that Christianity offers." In place of it was "money, or credit, not the grace of God. Though people in general had nothing against truth, they did not believe that the truth would set them free. But they were sure that money in the bank would set them free — free to travel, free to escape from disadvantages, free to exercise their talents and realize their desires." In answer to all this earthiness all the churches gave them was liberalism, the sad and silly old flattering of man's own goodness, the building up of his pride and his confidence in his own ability to solve his own problems and be his own saviour. This last sentence is not *Fortune's*, but an interpretation of its phrase, "an inquiring and virtuous but scarcely a religious frame of mind."

The Lutheran Church in general did not fall for liberalism, so far as the American situation is concerned. But it has been weak enough in other ways. It has been timid in bringing its witness to bear upon the world. It has kept its treasure too much to itself, and treasure thus shut up is likely to lose its savor. It often has seemed arrogant, willing neither to give nor receive from those outside its fold. It has lacked the sense of responsibility to the nation as a whole, failed in the manifestation of Christian love, and has often seemed like an inexplicable exotic in American life. But *Fortune* is not talking about American Lutherans.

Fortune is talking about the return to the New Testament and to the faith of the Reformation and speaks of Kierkegaard who is compared to Augustine in his "sense of a divine presence and judgment" and seems to be aware of the mighty influence of the theology that has been coming from Switzerland, Germany and Sweden toward the Gospel as over against the shallow idealism that has so long held sway among us. The frank controversy on war, and opposition to the superficial pacifism that seeks remedies in human wisdom, sees only the evil fruits and not the evil roots, is seen as an en-

couraging sign. The opposition to pagan Nazism is seen as another. Fortune speaks of the "really massive resolution shown by the clergy, as in Norway and the Netherlands." The movement toward Protestant unity is considered a good sign. Bishop Brent is quoted, "This world is too strong for a divided Church."

Finally, there are these words, which, coming from such a source, have their content of hope and ought to act as another summons, "People in this country are turning toward the churches; men in holes in the ground on distant islands kid each other about the fragility of atheism under fire; men at sea have broken down and prayed. "If the Christian religion be true, it will not fully win out in the world until the end of time, yet, if what we have here described holds good, the religious minds of the Western commonwealths, at their wisest well prepared for miscarriages and tragedies sure to come, are disposed to exert more influence in the 'secular order' of the world than they have had for at least a century."

No doubt God is moving in all this. It has been His way to teach through terrible judgments as well as through His mercies. As a thousand times before, the "modern mind" has broken down, for the modern mind is simply the "natural man," the man of reason, the man apart from Christ. May God point out to us and to all men the terrible chasm that no man can cross, the wound that cannot be healed in human life, the awful fact of sin. This terrible knowledge must come before faith can come. No mere horror or fear of the ruinous results of sin will do. As long as we are sunk in the self-assurance of the pride of our own abilities there is no hope for us. Perhaps God is closing up all the ways of escape for us that we may believe. Repentance and faith go together. Both are the gift of God. The one way of life lies in the revelation given through Jesus Christ the Eternal Word. When we let God speak to us through that Word, no matter how broken up this life in the flesh may be, we have found salvation.

Northwestern Synod Bulletin.

Soul nourishment has not been rationed.

PLANS FOR BUILDING

E. M. CONOVER, DIRECTOR

Interdenominational Bureau of Architecture

In the following statement, I have tried to answer innumerable questions we have received. I have also tried to sound a note of warning. We are not urging any Church to build NOW, although much repairing and interior improvement is being done.

THE source of greatest fault in Church building programs is a lack of study, planning, revising of tentative plans and careful promotion and money raising programs over a period of at least two years in advance of signing a contract with the builders. I have never known a hampering Church building debt that could not have been avoided. I say this after an experience for more than 20 years in Church building and finance.

Plan Church Buildings Now

American churches now have a very rare opportunity which many are using profitably. Official boards and workers in many churches, whose physical equipment has continued in progressive obsolescence and deterioration during the long years of depression and war time, are entering upon a program of study and preliminary planning which will place them in a position to begin an active church building or improvement program at any feasible time. Other

churches are going to find themselves unable to secure improvements in building and equipment when general conditions would make it possible. "This is not the time to build" is a deadening expression, which blinds active churches to the fact that in advance of every successful new building or improvement enterprise, there should be a minimum of two years occupied in studying the needs, securing tentative architectural plans, promoting the project and raising the funds.

I have known an influential church layman who, during a period of 20 years, has continued to say, "This is not the time to build." During these 20 years, he has erected a new home which, though modest, has every modern convenience and labor-saving equipment. He has bought a new automobile every two years, has sent his children to well-equipped schools and colleges and has taken a trip to Europe. Throughout this period, he has laid the "hand of death" upon his church.

There are three stages of necessary work preliminary to every church building or improvement enterprise that is a successful spiritual and financial venture.

The *first* of these is a study of the community, constituency, and program of religious work evidently needed.

The *second*: a careful consideration of church architects and the employment of architectural service of proven ability in church work and preparation of preliminary plans and sketches, which are to be revised and re-revised until a solution of the planning problem, satisfactory in every respect, has been developed. This is the first fifth of the architect's complete task. An architect may be engaged for this work without involvement for further architectural work until the church is ready actually to proceed with the building project.

Then comes the *third* step in any improvement project. This includes the promotion, printing of a prospectus and other literature, and embarking upon a thoroughly well planned

financial program which includes the collecting of funds each month from every friend of the church in such a way that all may help and none risk embarrassment.

Hundreds of churches should be in this third stage of a forward program right now, and if they find that four years of active preliminary work and money raising is necessary, they will be in a better position to do the work of God and meet their responsibility as churches than those who again are blinded by the death dealing expression, "This is no time to build." It IS a time to lay plans and, in most sections of the country, to raise funds.

More than 20 Protestant denominations are co-operating in maintaining the Interdenominational Bureau of Architecture, with the purpose of making available to local churches and to church leadership generally the results of many years of experience with church building programs of all types in every part of the country. The consulting service thus made available is without cost.

You use or lose your religion.

Keeping Company With Ourselves

PAUL R. KIRTS

GROWING weary of writing the other day, I turned to a task that required uncommon patience. Fruitless efforts had been made to bring order out of confusion in the family sewing basket. As I volunteered my services I saw a mass of tangled thread, cord, and twine. String saver that I am, this looked to be a fine opportunity to salvage some for my ball. The strategy was first to untie the hard and intricate knots. So I summoned all the fortitude of character that I could command, saying resolutely to myself, "I am going to lick this thing!" At one stage, however, there came the temptation to use the scissors and to make short shrift of it. Reflecting upon this inner struggle, it is a pleasure now to report that I was victorious. The tangle was finally resolved.

As my fingers did my bidding my mind was bent on doing some unravelling, too. In one of André Malraux's novels the question is asked, How can a man best spend his life? and a character who evidently speaks for the author replies, "By converting as wide range of experience as possible into conscious

thought." Experience does come jumbled and mixed. It is a real task to take experience in the raw and to make sense of it, to bring order out of the tangled mess. And each man should attempt to make some meaning out of experience with such equipment for the task as he possesses.

As with the tangle of string and thread, so with experience, a man must struggle alone. One of the illusions of academic education is that a diploma lets the holder into the secret of meeting crises. How inadequate graduates have found their schooling to be in the face of some situation that was not studied in the curriculum! There are tragedies that one must go through to the bitter end; there is no way of dodging, no chance of selecting a "snap" alternative. You have to take the jolt and make the best of it, then solve by and for yourself the problem: What is the sense of this?

If a man is to make head or tail of what has happened to him, he must do it alone. How well prepared are we for being by

(Continued on page 351)

The Editor's Columns



Carrying the Ball

HE had been a flight commander in that valiant little group of A.V.G.'s, popularly known as the Flying Tigers, who, with much valor and less of equipment, carved whole chapters of undying history out of the bloody skies of Burma and China. He knew what it was to go out as well as to come in, "on a wing and a prayer."

Now he is back on this side for specific purposes best known to the Government and it was not long since that he stood before thousands who were making more modern, more powerful planes, the outgrowth of the antiquated models which carried him safely through the aerial hell those early, surprise attack days were for American unpreparedness. Over the public address system a modest Texan drawl sounded. He was speaking.

Knowing their interest in the ships he had flown, it was natural that he should speak briefly of several of his thrilling experiences. "Many a time, the ships you made saved my life," was the foundation upon which he built his talk.

But he dwelt briefly upon his record, for obvious reasons preferring to cheer them on to greater efforts. "We chaps in the air over there just happen to be where we can catch the ball and make a long, spectacular run for a touchdown, but don't you folks forget for a single minute that even Red Grange would have been nothing more than an also-ran if it had not been for the support given him by the team. It is the team that wins, not the individual player and regardless of how spectacular a run and score may be, regardless of how the spectators applaud, the individual is helpless without the support of the team."

True enough, True enough also, there was plenty of speaking psychology behind the lucid picture he drew. And that is a fact we more frequently ignore than emphasize.

The pastor is in the public eye. To him goes acclaim, when with rare exception it is merited equally by others of his parish team. Could you have heard the applause given the Flying Tiger at the end of his talk you would not lack in comprehension of the divine wisdom of giving credit where credit is due.

Truth never walks on crutches.

Like a Vine

THE story of how some one in need has been helped by a Good Samaritan was being told over the garden fence. As the tale came to an end, the speaker said, "A great deal of that kind of thing is going on all the time, but you do not hear much about it."

Big-hearted people who do good deeds rarely talk about these things. Marcus Aurelius tells of a man who "is like a vine which has produced grapes, and seeks for nothing more after it has produced its proper fruit."

"As a horse when he has run, a dog when he has caught the game, a bee when it has made its honey, so a man when he has done a good act, does not call out for others to come and see, but he goes on to another act, as a vine goes on to produce again the grapes in season."

Little is known about the good that our manufacturer did simply because he kept quiet. But now and again some one whom he helped through college by his rotary-loan plan gratefully relates how it helped him to get his degree.

Some one has said that there is no limit to the good that a person may do so long as he does not want credit for it.

Few outside a small circle knew until his obituary appeared that a busy newspaper editor traveled two hundred miles every week to conduct classes in journalism in a college where funds had not yet been provided for a full staff.

Just to know that such things are going on makes us feel hopeful about the human race.—

P. R. K.

Liberty cannot exist among a corrupt people.

Vital Statistics

THOUSANDS of both American-born and naturalized Americans, anxious to lend a hand in the prosecution of the country's effort to terminate the international holocaust as rapidly as possible, have found that gratification of that desire has depended upon their ability to prove that they are American citizens. In compliance with the Aircraft Procurement Act of 1926, a person positively will not be started to work until official proof of citizenship is furnished in written or printed form.

Being called upon to prove, officially, what has heretofore been accepted as unquestionably as free air is inhaled, is simply further indication that not infrequently those things we give least heed to, those things about which we never stop to question, are numbered among the most vital things of life.

Fortunately, for those of more recent years, production of birth certificates presents but minor problems quickly solved. Not so those who write back to their home-town for the needed statistics only to find that no records were kept back in those earlier days. Sometimes, as many have discovered, proving one's American citizenship, even though he has passed half a century wholly within the bounds of his native county, a matter of most ludicrous and unquestionable simplicity, has proven difficult of proof. What is, is. To prove it is not always as simple as to state it.

Are you a citizen of the Kingdom? That may be, but were proof demanded, as one day it shall be, many of us would do a heap of scratching before we could dig up the necessary "official proof." Saying, "I am a Christian" is no whit more difficult than saying "I am an American." Proving it is something else again and possibly some of us may learn again from them who are "wiser than the children of light" and begin to give more thought to

where and how we figure, if at all, in the vital statistics of the city of God.

J.R.

Triumph is better than luxury.

A Prayer for Times Like These . . .

My God, unchanging through all change,
All-patient with my restless ways,
Grant me a stalwart strength and faith
Deep-rooted, patient, these dark days;
Forbid that deeds of puny men,
The flash, the flame, the threat of might
Cause me to ask if thou dost move
A jot from thine unswerving Right!

My little world may soon be lost,
My trinkets gone, my plans awry;
The hope, the truth of yesterday
May prove but jewel false, and lie;
But grant me, God, a nobler hope,
Make me receptive to hard truth,
Forbid that battle stress should warp
The vision, purpose of my youth!

Grant me a quickened eye to pierce
The path and find thee through the throng;
Grant me an ear attuned to choose
God-tones from out the babel song;
Grant me a fearless faith that Right
And Justice rule eternally,
A daring will to do God's will—
Yea, though the cost be Calvary!

—William Watkins Reid.

Music For Choir and Organ

Prelude:

Lotus Flower—Schumann.
Shepherd's Morning Song—Davis.
Medley from the South—Pike.
Souvenir—Dupre.

Anthem:

Send Out Thy Light—Gounod.
O Worship the King—Maunder.
The Lord is Exalted—West.
O Let the Nations Be Glad—Kinder.

Offertory:

At Sunrise—Diggle.
Giving—Barnes.
Lo, How a Rose—Praetorius.
Idyl—Lock.

Postlude:

March Militaire—Ashford.
Postlude—Rogers.
March—Lloyd.
Te Deum—Claussman.

THE CHURCH AT WORK



"Flag" Program

A program suitable for July 4th (Independence Day), Flag Day, Flag Presentation, or any other occasion when Church or Community groups desire a "Flag" honoring service. If there is a Community or Church band available, the occasion will, of course, begin with a band concert of patriotic selections. Boy and Girl Scouts will take part in such a program, and act as ushers.

PROGRAM

Musical Selection—Patriotic March—Brass Instruments.

Exhibition Drill—Service Men (if available), otherwise Boy Scouts.

War Songs—Audience and Choir or Quartette.

Flag Ritual—

Colors Advanced.

Raising of Colors.

Salute to the Flag.

Exhibition Drill—Girl Scouts. (Service men, if available).

Invocation—Local Post Chaplain.

"America the Beautiful"—Audience and Accompaniment.

Flag Bearers—Boy Scout Troop.

Altar or Dedication Service—Local Pastor or Chaplain, dedicating citizens to devoted Christian citizenship, striving to carry out the will of God, in home and civic life, as well as dealing with other Nations.

Prayer.

"Auld Lang Syne"—Audience and Band.

Pledge of Allegiance—Audience, led by Chap-

lain, with Scouts or Service men in foreground.

Grand March. (This may be arranged for specific groups only, depending on place program is held.)

"Stars and Stripes Forever"—Brass Instrument Accompaniment.

Presentation of Flags of United Nations:

United States, Australia, Belgium, Bolivia, Brazil, Canada, China, Costa Rica, Cuba, Czecho-Slovakia, Dominican Republic, El Salvador, Ethiopia, Great Britain, Greece, Guatemala, Haiti, Honduras, India, Iraq, Luxembourg, Mexico, Netherlands, New Zealand, Nicaragua, Norway, Panama, Philippines, Poland, Russia, Union of South Africa, Yugoslavia.

March—"National Emblem," with Band Accompaniment.

Address—Purpose of Gathering and Program.

Introduction of Hero, if community desires.

March—"Semper Fidelis"—Drum Corps; "The Thunderer"—Drum Corps.

Benediction—Chaplain or local Pastor.

"Star-Spangled Banner"—Audience and Band.

(United Nations flags for the ceremonial may be available from local recruiting post or Induction Center. Small flags may be secured at local stores for distribution to the audience, or to those who buy War Savings Stamps, for which a booth should be provided where all have access.)

Rededication Service

The completion of remodeling plans in Bethlehem Evangelical Church, Ann Arbor, Michigan, was observed with the following program sent to THE EXPOSITOR by the Rev. Mr. T. L. Trost, Librarian, Colgate-Rochester Seminary, who preached the evening sermon. The service was planned by the pastor, Theodore Schmale:

ORDER OF SERVICE

Prelude—"In the Cloister," Lange.

Processional—"Holy, Holy, Holy."

Call to Worship.

Response: The Doxology.
vocation.

Response: Amen, Amen, Amen.
ymn—"I Love Thy Kingdom, Lord."

t of Dedication—

Pastor: Since by the grace of God we have been enabled to complete the renovation of this church, we now stand in His holy presence and dedicate it anew to Him. To the glory of God, our Father, from whom cometh every good and perfect gift; to the honor of Jesus Christ, our Lord and Master; to the praise of the Holy Spirit, our Comforter and our Guide.
People: We dedicate this church and all its appointments of worship.

Pastor: For the ministry of the Word, that through wise and earnest preaching the purpose of God may become known to men, the will of God may make men free from folly and error, and people be brought to know Him, from now to know is life eternal.

People: We dedicate this church.

Pastor: For the administration of the holy sacrament of the Lord's Supper, for the solemnizing of the sacred rite of marriage, for the baptism of children and penitent men and women, for the confirmation of those who have been instructed in the essentials of Christian doctrine, for the comforting of those who mourn.

People: We dedicate this church.

Pastor: For the sanctification of the home and family, and the blessing of all pure and holy love; for the instruction and training of children and youth in sacred things; for the building of character; for the teaching of morality, temperance and justice.

People: We dedicate this church.

Pastor: For a place of quietness and prayer, where, by song and psalm Thy children may reverently worship Thee, the sinful find the Great Saviour, the tempted the Great Helper, the mourner the Great Comforter, the lonely the Great Comrade, the weary the Eternal Bosom, and the confused Perfect Understanding.

People: We dedicate this church.

Pastor: For the fostering of lofty patriotism; for the unswerving insistence upon the sovereign will of God in all civic affairs; for the promotion of social righteousness; for the training of a social conscience; for the removal of suspicion and distrust between man and man, class and class; for the proclamation of the glorious law of liberty, till all society be moulded into one conscious brotherhood.

People: We dedicate this church.

Pastor: For the promotion of missionary enterprise at home and abroad; for the encouragement of world-wide evangelism and Christian education until the kingdoms of this world become the kingdom of our God and His Christ.

People: We dedicate this church.

Pastor: In humble gratitude to all who have loved and served this church; with hearts made tender by the memory of those who have joined the church triumphant; as a glad and willing offering of thanksgiving and praise.

People: We dedicate this church.

Pastor and People: Now, therefore we, the people of this church and congregation in the presence of Almighty God, conscious of being surrounded by a great cloud of witnesses, grateful for our priceless inheritance, and sensible of the sacrifice of the fathers who wrought for us, we offer this temple in humble sacrifice to the triune God, Father, Son and Holy Spirit, and do dedicate ourselves anew to the worship of God in this place, and to the honorable service of God and our fellow men in the spirit of Jesus Christ our Lord. Amen.

All Sing: Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen. Amen.

Vocal Solo—"How Lovely Are Thy Dwellings."—Liddle.

Scripture Reading.

Prayer—Response by Choir.

Offertory Anthem—"Praise the Lord"—Markworth.

Hymn—"Holy Lord."—No. 152.

Sermon—"Temple Dedication and Self Dedication." Text: Gen. 21:33.

Choir—"The Lord's Prayer."

Hymn—"Faith of Our Fathers, Living Still."

Benediction—Choir Response, Silent Prayer.

Postlude—"March Processional."—Loud.

Bibletone Recordings

Bibletone Recordings of great passages from the Bible are now being used by chaplains of both the Army and the Navy. In small ships and submarines where there are no chaplains assigned, these Bible records used on phonographs are meeting a present need.

The following recordings of beloved passages of the Bible are reported available:

No. 700: Psalms 23, 46, 91, 12 and 139, with organ in the background.

No. 701: Sermon on the Mount.

No. 702: God's Love—I John 3, 4; I Cor. 13; II Pet. 1, with Church Bells.

No. 703: Courage—I Sam. 17 (David and Goliath); Psalm 27; II Cor. 2; Eph. 6; Hebr. 4, with Organ in background.

No. 704: God's Law—Deut. 5, 6 (Ten Commandments); Lev. 26; Prov. 3, 4; Mark 12; Math. 22—Organ Introduction.

No. 705: God's Promises, John 14; Rev. 21, 22—Organ Introduction.

We are told that men in the armed services at all fronts are comforted by listening to these inspired readings on records. Their faith and courage in the protection of Almighty God is renewed and strengthened.

For those who wish to make contributions of any of the above records to men in the services, or to shut-ins, or acquire them for home use may obtain single records for \$1.25 each, or the full set, including a special album, for \$7.00, as announced by Bibletone.

A Parish Memorial Service

The pastor of St. John's Lutheran Church, Buffalo, Martin J. Heoppner, reports the eleventh consecutive Parish Memorial service, focused on a special Memorial Altar, with a background of small American flags, each presented by a member in honor of a loved one.

Through a special bulletin, outlining the service, the membership is asked to participate in the plans: 1. By donating a flag in honor of a loved one. 2. By attending the service and inviting others to attend. This *bulletin* carries a small coupon at the bottom, which is to be used by the members in presenting the flag. It reads:

Please place an American flag on our Memorial Altar for me in loving memory of

from

I inclose \$..... for the purchase of the flag.

The Memorial Service this year was in honor of the young men from the membership who are serving their country in the armed services. Of course, there were flags in their honor. The bulletin says, "Our Memorial Flags will be suitably arranged and the balance of the funds donated for this service will be presented to the Church as a part of the service." Members are welcome to claim their Memorial Flags at the close of the service.

An illustration of the Memorial Altar shows two banks of small American flags, displayed by inserting the small pole in a frame provided

for the purpose, thus allowing the flag to hang forward. Between the two banks of flags are numerous floral pieces.

Such a service would be suitable for any time of the year, in any locality, and would be especially adaptable at an outdoor Union Service for the coming summer. Large flags could be used for a background of the choir, while a Christian flag would be raised above the pulpit. No flags should be used immediately back of or around the Cross.

Church Building Permitted in War Time

Elbert M. Conover, Director of the Interdenominational Bureau of Architecture, offers the following statement in answer to many questions on Church Building, addressed to THE EXPOSITOR by subscribers:

Building Repairs

Present Government regulations permit non-residential construction up to the amount of \$1,000 in any one year, provided materials can be secured. Construction costing more than this amount must have Government permission to build as well as a priority order for any materials that come under priority regulations. Every case has to make application on its own merits. Several congregations whose buildings were destroyed by fire have been permitted to rebuild, but, of course, have had to reduce their use of scarce materials to a minimum and in some cases, postpone such items as copper wiring.

Heating Units

The replacement of heating and other equipment that is broken down is permitted but here again, each case must make application to the district office. If War Production Board officers refuse permission, the War Production Board has agreed to receive application through the Church Building Committee of the Home Missions Council, which operates the office, or application may be made direct for church repairs and replacement at the Division of Construction, 55th Floor, Empire State Building, New York, attention of Mr. D. L. Hoopingarner.

New Building Projects

For new projects, applications may be made to: War Production Board, Mr. Maury Maveck's office, Temporary "E" Bldg., Third Floor, First Wing, Room 1-314, Fourth and Adams Drive, Washington, D. C. — attention Mr. Holmes Crosby.

Dedication of a Service Flag

"These calendars, showing Dedication Services, may contain some helpful suggestions to her EXPOSITOR readers, now planning such services," writes the Rev. Ernest F. McGregor, First Congregational Church, Norwalk, Conn. For the Service Flag dedication service, I found several useful suggestions in the November issue of *The Expositor*.

"A unique feature of our service," continues Rev. Mr. McGregor, "was an original pledge to the Service Flag, following the pattern of the customary pledges to the National and Christian Flags. As far as we know, this is the first time such a pledge has been used for the Service Flag."

THE SERVICE

Include, "Fanfare," *Dubois*.
Processional Hymn, No. 540, "O Beautiful for Spacious Skies".
Call to Worship.

Invocation, with Lord's Prayer.
Anthem, "God of our Fathers," *DeKoven*.
Responsive Reading, No. 150.
Gloria.

Scripture Lesson.
Hymn, No. 543, "O God Beneath Thy Guiding Hand".
Pastoral Prayer.
Affertory, "My Own Dear Land" (Hymn 552), *Irish Traditional Melody*.
Exology.

Consecration Prayer.
Announcements.
Hymn, No. 546, "America, America".
Sermon, "The Church Militant," Chaplain F. J. Loungway, U.S.N.
Prayer.

Prayer Response, "Lord, In This Place of Prayer," (No. 714), *Schofield*.
The Service Flag—Its Origin.
Salute to the Three Flags.

Hand at right temple, remaining throughout each salute)

I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation indivisible, with liberty and justice for all.

I pledge allegiance to the Christian flag and to the Saviour for whose Kingdom it stands, one brotherhood, uniting all mankind in service and in love.

I pledge allegiance to the service flag and to our Country's defense for which it stands, a united army invincible, leading us in loyalty and sacrifice to a triumphant peace.

The Roll of Honor. (*Read names, as printed, on back of program.*)

Litany of Dedication. (*Congregation, standing.*)

A LITANY OF DEDICATION

Minister: In the name of God, our Heavenly Father and our Friend,
In the name of Christ, our Elder Brother and our Redeemer,
In the name of the Holy Spirit, our Teacher, comforter and Guide:

People: We dedicate this *Service Flag*.

Minister: Remembering that Jesus said: Greater love hath no man than this, that a man lay down his life for his friends:

People: We dedicate this *Service Flag*.

Minister: In loving remembrance of those who have gone out from this congregation and parish to serve with the armed forces of our country:

People: We dedicate this *Service Flag*.

Minister: With deep appreciation of the sacrifices they are making and the potential sacrifices and sufferings that confront them:

People: We dedicate this *Service Flag*.

Minister: With sincere admiration for their consecration, courage and bravery:

People: We dedicate this *Service Flag*.

Minister: With grateful recognition of their loyalty to the principles of liberty, justice and democracy:

People: We dedicate this *Service Flag*.

Minister: Recognizing that they, and we also, wrestle not only against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places:

People: We dedicate this *Service Flag*.

Minister: Praying that they, and we also, may be strong in the Lord, and in the power of His might:

People: We dedicate this *Service Flag*.

Minister: Seeking to put on the whole armor of God that they, and we also, may be able to withstand in the evil day, and having done all to stand:

People: We dedicate this *Service Flag*.

Minister: With feet shod with the preparation of the gospel of peace, taking the shield of faith, the helmet of salvation, the sword of the spirit, which is the Word of God, and the breastplate of righteousness, that they, and

we also, may endure hardship as good soldiers of Jesus Christ:

People: We dedicate this *Service Flag*.

Minister: For the defense of the liberty that is in Christ and the furtherance of His Kingdom in all the earth, "with a firm reliance on the Protection of Divine Providence," mutually pledging "to each other our Lives, our Fortunes and our sacred honor":

People: We dedicate this *Service Flag*.

All: The Star-Spangled Banner (First and Last Stanzas) No. 700.

Prayer of Dedication. (*Congregation seated.*)

Recessional Hymn, No. 548, God of Our Fathers.

Benediction.

Choir Response, "The Lord Will Give His Angels Charge." (Hymn 697), *Mendelssohn*.

Postlude, "American Patrol," *Meecham*.

The Honor Roll, a gift to the Church, has been framed, but cannot well be inscribed until the list is fairly complete. The committee would appreciate receiving names of those who should be added to the list, as well as correct mailing addresses.

The last page of the program carries a greeting to the visiting Naval Chaplain and a visiting pastor, who take part in the service; acknowledgment of the gift programs, and the printed honor roll.

Occasional Hymns and Songs

A booklet, 6 x 8½ inches, paper bound, containing "Occasional Hymns and Songs of Worship and Praise", will be a welcome change from the usual Hymn book. There are Hymns and Songs for the following special occasions:

Advent, Christmas, Palm Sunday, Good Friday, Easter, Anniversary, Mother's Day, Thanksgiving, General, Communion, Response, Father's Lullaby, Grace Before Meals, Processional.

The words are by Ernest F. McGregor, the music by W. Allen Schofield, Arthur Depew, and the book was printed by A. S. Barnes. You can order this booklet from the Rev. Mr. Ernest F. McGregor, Ph.D., First Congregational Church, Norwalk, Conn. There is no price given, but Dr. McGregor will be glad to tell you the cost.

You Can Do It!

This intriguing title appears on the illustrated cover of a poster book of 64 pages, 8½ x 11½, paper bound, made available by

the Judson Press. The Text is by Atha S. Bowman, Photography by Ralph Berry, and Margaret M. Clemens is credited with the arrangement.

The *contents* includes nine pages of highly informative and practical instructions on group projects and simple directions and excellent illustrations for group activities, ranging from Spatter Printing, Clay Modeling, Swaddling Dolls, to Arranging a Worship Center.

Any normal adult can develop group leadership with the help of this book. Frankly, no group leader should deny himself the ownership and use of this book of directions and photographs on activities with Children.

"I Am An American" Day

This year, May 16, 1943, was set aside by the President of the United States as "I Am An American" day. This day was instituted and founded by Mr. Benjamin Neal of Los Angeles, in 1939. The day was first observed in California.

In April, 1940, Congress enacted a measure authorizing the President to proclaim Annually the third Sunday in May as "I Am An American" day, as a public occasion for the recognition of all who, by coming of age or naturalization, have attained the status of citizenship.

Plan now for the observance of this day in May, 1944. If you put the third Sunday in May, 1944, on your schedule now, you will be on the alert for suggestions and material for such a program.

The Child's Religion in War Time

So acute has the need of children become in the present unsettled living conditions, that numerous agencies have espoused the responsibility of planning for child care. Now comes a booklet from the Federal Council of Churches, 297 Fourth Avenue, N. Y. C., on the above subject. There are 25 pages, dealing with such topics as:

1. When Daddy Goes to War.
2. Dealing with Fear.
3. Dealing with Aggressiveness.
4. The Child and His Country.
5. White, Black, Yellow or Brown.
6. Rationing and Hoarding.
7. Prayer at Home.

You may have this inspiring help for 10¢ from the Federal Council of Churches, at the above address.

Honor Roll Dedication

The following "Act of Dedication" was used
Winnetka Congregational Church, Winnetka,
inois, Dr. Samuel Harkness, Pastor, at the
ne the Parish Honor Roll of 269 names was
stalled in the narthex of the Church:

Reader: To Thee, O God, who spared not
Thine own Son, but gave Him freely
for us all,

People: We dedicate this Roll of Honor.

Reader: To our Sons and Daughters, whose
names are now, or shall be, inscribed
thereon,

People: We dedicate this Roll of Honor.

Reader: To their obedience to the necessity of
our Country, their acceptance of hard-
ship, and their heroic endeavors in the
face of peril,

People: We dedicate this Roll of Honor.

Reader: To the emancipation of enslaved peo-
ples, the winning of a true peace, and
the creation of a human order no
longer scourged by the whips of war,

People: We dedicate this Roll of Honor.

Reader: To the re-enforcement of our own
lives by the indwelling of God's Holy
Spirit, the deepening of our sympathy
for all who bear the burden of sor-
row, and our resolution not to waste
the victory secured by our Sons and
Daughters,

People: We dedicate this Roll of Honor.

Reader: To an America, bestowed upon us by
the heroes of old, and now to be made
more glorious by the dawning of a
wider brotherhood and more practical
applications of good will,

People: We dedicate this Roll of Honor.

Prayer: Protect, we beseech Thee, those who
have entered the armed services of our
Country. Give to them and their fam-
ilies the sense of Thy comradeship,
and to us, whose safety is served by
their patriotism, and unflinching faith
and sacrificial devotion to do our part,
until the morning breaks and the shad-
ows flee away. Through Jesus Christ
our Lord. Amen.

"Building Budget" Progress Bulletin

Emmanuel Baptist Church, Schenectady, New
York, is building a budget for the new build-
ing planned for the coming years. The pastor,
Rev. William J. McCullough, keeps issuing a
normal bulletin, called "Building Bulletin,"

which is made up of heavy paper covers, and
12 inside pages of illustrations, information,
and suggestions on how to increase the gifts.

On the inside front cover is found a formal
pledge card, attached with a bit of tape, easily
detached by anyone using the pledge. The cen-
ter spread of the stapled book contains sugges-
tions about donating "War Savings Stamps"
to the fund, plus a glued label, ready for use,
which reads:

This Book of
War Savings Stamps
contributed to
Emmanuel Baptist Church

By

The last page in the book has a pledge for
any who refrain from using the one on the
inside front cover, and a suggestion about a
"savings bank" to be taken home for use and
reminder of the building fund. The front cover
has a beautiful illustration of the Architect's
drawing of the proposed new building, and the
back cover shows another view of the plan.

This plan should be effective.

Rally Day!

As a nation, we are having all kinds of ral-
lies—rallies for buying War Bonds; rallies for
creating a better patriotic spirit among our peo-
ple; rallies for overcoming absenteeism in the
war plants, and many others.

Now let's plan a real Church School Rally
Day for the coming fall. If we start with the
plans now and look forward to the end of
September, we shall have cause for a Rally.
What Sunday School class will have the banner
attendance with all its members present? To
which class will go recognition for having 20
members present every Sunday? How many
classes can achieve a 100 per cent attendance
for three months?

Plan the Rally program now, and keep men-
tioning it in each bulletin, so that interest in
the plan will be parish-wide.

A Toast to a Church and the Founders of That Church

The following is the Toast to First Presby-
terian Church, Pittsburgh, given at the Thurs-
day Night Girls' Club Banquet, and reproduced
in the Church calendar by request. Clarence
Edward Macartney, D.D., is pastor of the
Church:

"If I had been permitted to choose the question I would answer tonight, I would have chosen this one which comes to us from out of the past—not because I can adequately do so—but because of my regard for this Church and what it has always meant to me.

"I would say to those founders of this old First Church: You truly established a temple in the midst of the busy city, where those who are hungry for the gospel may come and hear it proclaimed in all its beauty; where their spiritual lives may be refreshed and their faith renewed; where, though worship and meditation, they may be strengthened for the tasks and burdens of every day.

"One hundred fifty-six years ago, you founders from the past conceived this church in faith, and dedicated her to the glory of God and the good of man, and through all these years she has been faithful to her trust. There are many who would rise up and call her blessed.

"First is her name

Firm are her doctrines

Faithful are her endeavors

Far-reaching is her influence

Preaching the gospel is her purpose

Prayer is her source of power

Profitable are her sermons

Pleasant are her associations

Christ is her firm foundation
Consecrated are her gothic portals
Comforting is her message of salvation
Come! is her invitation to all.

"It is because of that invitation that we come, and are privileged to enjoy the blessing and opportunities offered.

"As we come in and go out of this Holy House, may its influence touch us, and make us more faithful, prayerful and consecrated and draw us closer to that Friend of friends Jesus Christ, in Whose name and for Whose sake, she serves."

Duplicate Copies of The Expositor

Due to lack of clerical help, it is impossible to check all lists with the subscription list before sample copies are sent out. In this way any subscriber may receive an occasional "duplicate" copy of any current issue. Some brother pastor may be glad to have the extra copy, if you can spare it. However, if duplicate copies are received for a number of months, there is an error in entering your subscription order. This can be readily corrected if addresses from both copies of any one month are pasted to a government postal card, and addressed to the Subscription Department of *The Expositor*, East Aurora, New York.

SERMONS

THIS NATION UNDER GOD!

JOHN CURRY WALKER, D.D.

"Finally, my brethren, be strong in the Lord and in the power of his might."—
Ephesians 6:10

THE most of us read our newspapers somewhat carelessly after we have finished the leading articles on the first page and the items or features which appeal to our special interest. Ever and again, however, when we catch a familiar name or topic in an unfamiliar place we concentrate again suddenly and eagerly. Some few weeks since I was reading a paper on the train and I was about to put it to one side when my eye caught an unusual heading for a column on the editorial page, "Religion Must Have Place at Peace Council."

The Editor founds his appeal on our common conviction that modern western civilization flowed out of and was based upon fundamental Christian religion. It must follow that to save and perpetuate that civilization we must have Christian principles as the standards and norms by which the thinking, the acts and decisions of the peace conference are to be judged. We must bring the spirit and ethics of Jesus to bear on the hearts and minds of the delegates so that for the first time in history

st and lasting peace, under God, may be established for all nations of the world.

The suggestion that he makes is so simple, so und and the penalties so inevitable if we more the suggestion that I wonder that it has not been brought to the fore long ago. We *must* try religion, we *must* use religion! Religion must be brought to bear at the point where we can exert the greatest possible leverage on the future of mankind, at the time when to ignore moral principles and religious convictions would prove to be the most criminal folly. We have scores of peace plans, hundreds of utopian schemes, all manner of post-war blue prints, any number of committees and commissions but here is a simple suggestion to bring the conscience and the vision of the Christian Church to bear on the most fateful issues of our day and generation. There is a time of extremity in the life of every man when he feels that he must call upon God for help. This is a time of extremity in the life of our civilization when, of all times, we should call upon God for guidance. Let the Church of Christ speak in the name of the God of justice.

We can anticipate that certain objections will be raised. Suppose we face some of these objections as frankly and as fairly as we can. Is it the visionary that men fear or profess to fear? Religion went unrepresented at the last peace conference and will anyone contend that we got either a just or a wise peace? In those days it was Woodrow Wilson who was dubbed the visionary. It is true that the practical men, the realists, were too clever for him. Foreign realists outwitted him on many issues at the peace conference and that little group of wilful, stubborn, short-sighted men in the United States Senate prevented the ratification of the League of Nations covenant. The practical men had a field day, a whole series of field days, after the First World War. They made their kind of a peace, the kind of a peace we may get this time unless the peoples of the world, the religious leaders of the United Nations, rise up and demand something better, wiser, more just and more humane.

Gerald W. Johnson said in part, "For twenty years this country had a grand time laughing at old Woodrow Wilson as a wool-gathering, fuzzy-minded Simple Simon who didn't know a hawk from a handsaw. The professor in politics, the impractical idealist, the man with the Messianic delusion became our current description of all that is undesirable in

Waterbury, Connecticut.

public life. But the laughter began to die down soon after one Adolph Hitler became chancellor of the German Reich in 1933; and on Dec. 7, 1941, it stopped completely. Today the evidence is incontrovertible that Woodrow Wilson had more hard, common sense in his little finger than most of his critics had in their whole bodies, skulls included."

Ten years ago Jan Christian Smuts, the philosopher, statesman, field marshal of South Africa said, "If you ask me what is wrong with Europe I should say that the moral basis in Europe, the bedrock of the Christian moral code, has become undermined and can no longer support all that superstructure of economic and industrial prosperity which the last century built up on it." What the Field Marshal said of Europe was true of the whole international world and no small part of the cause of the steadily disintegration of international relations during the twenties and thirties was the realism, the cynicism with which the last peace treaty was written.

It is too much to hope that those who write the next peace will be animated by the purest possible motives and that they will give us perfect justice. What we do ask is a peace which will give us the larger measure of justice, that will sow as few dragon's teeth as possible, that will be essentially a dynamic peace, a peace that will give us and all men some new hope and promise for the future. It has been pointed out by Sir Norman Angell that what we call the Treaty of Versailles was really the second Treaty of Versailles, the first having been imposed by the Germans on France at the end of the Franco-Prussian War. To all intents and purposes Hitler wrote a third Treaty of Versailles by successfully defying and flouting the provisions of the second treaty. Do we want another Versailles, written in the same temper of revenge or do we want to break the fatal chain and begin to write a new kind of a treaty? We cannot afford to punish Germany according to what might seem her just deserts in the light of the law of an eye for an eye and a tooth for a tooth. We must think in terms of future justice and enduring peace.

Quite recently Senator Wiley of Wisconsin made a plea for a Spiritual Second Front. He began by saying that "The whole world cries out for clear-thinking leadership." He notes that we can perform miracles on the scientific and industrial front but that we need above all else a great moral and spiritual renaissance. "This is a war for men's minds," says Wendell Willkie in his epoch making book, "One World." "This is a war of the spirits," says

General Smuts. How great then the danger if we are to leave it to cynicism, so-called realism, to determine what kind of a peace the peoples of the world are to have at the end of the conflict when they have paid the full price of devotion. These religious leaders, and I assume that they would be men of the type and stature of the Archbishop of Canterbury and the officers of the Federal Council of Church of Christ in America, would not attempt to dictate provisions or to make specific demands but rather to lay down broad principles of action, to point out certain essential elements of common justice, to voice the dreams and aspirations of the great masses of men and women who have given so freely of their very life's blood in the hope that freedom might be preserved and lasting peace might prevail. Dr. Nicholas Murray Butler of Columbia University has said that "To speak of an independent nation and its government as sovereign is to use a legal formula. It is the moral law that is sovereign—and only that. This is true of nations and their governments as well as of individuals." In its essence this suggestion of religious aid and counsel is an attempt to bring the moral law to bear at the point where the destinies of two billion people hang in the balance and where old mistakes and cynical revenges will make countless millions mourn if the moral law is flouted.

Religion has a right to be heard. We have no right to ask for a hearing at the peace conference if our purpose is to further the interests of our own denomination or communion. Churchmen have no special claim to a hearing if they speak as Catholics or Protestants but they have every right to be heard if they speak in terms of humanity, if they speak in the name of Christ. On the notice board of a church in Ohio there appeared these words, "This church has 33 members in the armed forces and 530 members praying for a just peace." In so far as that is the spirit of a church, or a synagogue, its members have the right to be heard in the councils of state and at the conference table of the nations. Men say, "Why doesn't God stop this war?" or "Why don't the churches stop this war?" What can God do if men refuse to take account of His laws of justice and righteousness? How can men hold the churches accountable for failure to prevent war when statesmen refuse to take counsel with the churches or be guided by them except when war has already become a tragic reality?

Abraham Lincoln's famous phrase about "government of the people, by the people, for the people shall not perish from the earth," is

constantly and regularly quoted apart from its context and therefore misquoted. The familiar phrase is qualified, and fortified, by the clause preceding. This is what our great president said, "that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth." The words, "under God," are the integral part of Lincoln's thought. He did not believe that democracy could be made secure except as under God. He did not believe men were immune from greed, nationalism, vindictiveness, moral and spiritual blindness except as under the guidance of Almighty God.

"Except the Lord build the house they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." At a time when we hope to turn a new and shining page in the history of man's life here on earth, our last, best hope is to be found in compliance with the will of God. How shall we make democracy secure, what will guarantee our four freedoms, what can we do to heal the wounds of war and still the hot passions of hate and revenge, if we cannot rely on other than human help? We have knowledge such as will remove material mountains, but we lack the wisdom and the faith that will break down the barriers that divide and curse our modern world. If there is any high Christian statesmanship available anywhere in this world we need it and we need it desperately in these days.

The *New York Times* of March 27, 1943 reported the eye witness account of the loss of four chaplains who went down with a cargo transport torpedoed in the North Atlantic early in February of this year. The moving story of what happened is summed up in the words of a nineteen-year-old lad who was one of the survivors. This Daniel O'Keefe said, "Just before the ship went down the chaplains gave their life preservers to members of the crew. They were standing on the deck praying when our boat drifted out of sight." One of the chaplains was a Jew, one a Roman Catholic, two were Protestants. In time of tragedy religion finds a common denominator in sacrifice. In time of crisis I believe religion can find a common denominator, a united voice, to speak justice and peace to the nations. Let us pray God that it may be so!

Firemen in Turkey became so excited over news of a conflagration they arrived at the scene without apparatus. Sounds like Americans, getting into war.

THE PLATFORM OF CHRIST

CLARENCE EDWARD MACARTNEY, D.D.

"The Glorious Gospel of the Blessed God."—I Tim. 1:11

It is good for us, from time to time, to review the great principles upon which the Church stands, the divine truths which have been committed to her custody, and to see whether or not the Church is loyal to those truths. There are four great truths, or doctrines, which constitute the platform of the Christian Church. These are: The Christian doctrine of man; Jesus Christ, the only Redeemer and the Son of God; The Atonement, Forgiveness of sins through faith in the crucified Son of God; and the Coming of the Kingdom of God.

I. The Christian Doctrine of Man.

Christianity is a remedy for man. It is not offered to a man who does not need it. It is not a superfluous remedy. Christianity is offered to a man who is a sinner, alienated from the mind of God, his whole nature dislocated and poisoned by sin.

Most of the corruptions of Christianity have their origin in the denial of this fundamental fact about man. If this be denied, it is only natural and logical that the true meaning of the other Christian doctrines, such as the Person of Christ, the meaning of His death, and the destiny of man, should be altered accordingly. This state of man, the Scriptures declare, involves the loss of original righteousness, that is, the complete change to man's original nature, and with that the guilt and the power of sin. In this condition man can do nothing to deliver himself. He can educate himself, he can discipline himself, he can train himself, but he cannot change his nature. He cannot change his relationship to God. His sin has separated him from God.

This doctrine of man, although one of the most resented of the Christian truths, is in reality the highest conception of man, for it contemplates man as the Prince of Creation, created in the image of God, with the light of eternity in his eyes, endued with reason, affection and will. In his freedom of will, man chose to disobey God. Turned aside from his true relationship to God, man has ever since been in confusion and chaos. This alone accounts for man's strange history, his aspirations, strivings for something better, his dreams of an age

Pittsburgh, Pennsylvania.

of justice and of peace, and yet, at the same time, his crimes, abominations and cruelties. This is a great mystery. The only explanation of it is the fact that man's nature has suffered dislocation, that man has fallen. When you look at him on one side you can say of man, "What a piece of work is man! How noble in reason! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god!" But when you look at man on the other side of his nature then you can exclaim with Pascal, that man is the glory and the shame of the universe.

II. A Divine Redeemer, Jesus Christ the Eternal Son of God.

He is the One to whom all the prophets bear witness. He is the incarnation of God's great plan for a world's redemption. God was in Christ reconciling the world unto Himself. In the fulness of time God sent forth His Son, born of a woman, to redeem them that are under the law. These are incomparable and majestic facts, and they all depend upon a Redeemer who is the Son of God.

That Christianity presents to us Jesus Christ as the Eternal Son of God is an inescapable fact of the Scriptures. There is, first of all, the claims which Christ Himself made through powers and attributes which belong to God alone. He claimed pre-existence, for He said, "Before Abraham was, I am." And He spoke of the glory which He had with God before the world was. He claimed Omnipotence and said that all power was given unto Him in heaven and on earth. He claimed to be the Truth itself—"I am the Way, the Truth and the Life." He challenged any of His foes to convict Him of sin. He claimed an exclusive knowledge of God, saying, "No man knoweth the Father, but the Son." He claimed omnipresence, that He would be with His disciples to the end of the world. He claimed the right to forgive sin, which brought from the Scribes and Pharisees the indignant protest, "Who but God can forgive sin?" He claimed the right to judge men and to allot to them their eternal destiny. Who but a Divine Being could claim such powers?

Again, He directly and specifically declared that He was the Son of God. He did this when He asked the disciples what men said of Him, and whom they took Him to be, and then blessed Peter for his great answer, "Thou art the Christ the Son of the Living God." He claimed to be the Son of God when He told the blind man whose eyes He had opened, and who had answered the question of Jesus, "Dost thou believe on the Son of God by saying, 'Who is He Lord?'" that I may believe in Him," "Thou hast both seen Him and He it is that speaketh with thee." The Jews took up stones to stone Him and when Jesus asked them for what good works they were going to stone Him, they angrily replied, "For a good work we stone Thee not, but because that Thou, being a man, makes thyself God." At his trial before the High Priest, the High Priest swept aside the whole mass of false testimony and came directly to the point by asking Jesus Himself whether or not He was the Son of God. "I adjure thee by the Living God that thou tellest whether thou art the Christ, the Son of the Living God," Jesus saith unto him, "Thou hast said."

Christ is either the Son of God or He is the superlative knave and impostor of history. Upon this Divine Christ who came into the world with a great miracle, and having offered Himself upon the Cross for our sins, was raised from the dead by another great miracle, and who will return with all the power and glory of God, rests the whole truth of Christianity, the glorious Gospel of the Blessed God.

III. *The Doctrine of the Atonement.*

The third great principle and truth of the Christian faith is the doctrine of the forgiveness of sin through faith in the crucified Son of God. That *is* the Gospel, not a part of it, not the most important part of it, but *the* Gospel, and all else is but the explanation, illustration or application of it.

The first thing about this sublime fact of the Atonement is that it is the great Act of God's mercy and justice. God alone conceived and planned the salvation of man. He is, as the inspired writer nobly says, the Author and the Finisher of our faith.

This fact separates Christianity then from all man-made schemes of salvation in which man, and not God, is the chief actor. As John Ruskin somewhere has clearly and deeply written, "All the mistakes and heresies of religion arise from the effort of man to earn his own salvation, instead of receiving it from God."

The second vital truth in this doctrine of the forgiveness of sin, is the fact of the Substitution

of Christ for the sinner. This is declared to be the primary truth of the Gospel. St. Paul writes to the Corinthians that Christ "died for our sins according to the Scriptures." That He died for our sins does not mean that in a vague general sense Christ died for man's good and benefit, but that He took the sinner's place. He bore the sinner's penalty and made satisfaction for the sins of man. This, it goes without saying, is a great mystery, into which even angels desire to look. But the Bible reverberates with this teaching, and the whole work of Christ is summed up in the declaration He made when He lifted the cup at the Supper and said, "This cup is the New Testament of my blood which is shed for many for the remission of sin."

The result of this grand Act of God in the death of Christ on the Cross is that man's sin which separated man from God, is now passed away. What the broken law demanded, what the holiness and justice of God demanded, has been done, and the sinner can return to God. Man's only part in this great work of reconciliation is to accept the pardon. That is what we mean when we say we are "saved by faith." Faith is the *means* by which we are saved, but not the *ground* of our salvation. The only ground of our salvation is the righteousness of Christ offered unto God for us on the Cross.

IV. *The Coming of the Kingdom of God.*

Ever since the Fall of man there has been the echo of a great promise and the shining of a star of hope. This great promise and this beautiful hope is to be realized in the Kingdom of God. The believer today is certain that what we see as the condition of the Christian Church, a church assailed ever by the world, surrounded and invaded by unbelief and by unrighteousness, and Christ by the many still neglected, and by the few enthroned, is not the final state of the Church. It is the teaching both of reason and of revelation that Christ who came in humility and died in solitude and shame upon the accursed tree, will one day come again in glory, when all opposition to His Kingdom and to His Kingdom shall be swept away, and God shall be all and in all.

These, then, are the broad foundations upon which stands the Christian Church. These are the great and divine truths which alone afford hope for the soul and hope for the world. These are the truths which make up the glorious Gospel of the Blessed God. Blessed God who gave this gospel to us through Jesus Christ, His Eternal Son! God grant that the Church shall stand courageously and faithfully upon these foundations and not yield to the

aptation to compromise with the spirit of unbelief, or to mix the pure and glorious doctrines of God with the teachings and principles of this world. This is the faith once for all delivered unto the saints. To that faith let us be true! There alone is found strength for today and hope for tomorrow. There alone is the remedy for sin and the victory over death.

A NEW LIFE

J. W. AUGUR

As many as are led by the Spirit of God, they are the Sons of God." Rom. 8:14.

HERE we are told that God's spirit dwells and works in every true Christian,—a sort of certificate of assurance that the Spirit of God directs the work and attitude of every man, woman, and child who embraces the Christ as His Saviour and God, and puts his faith in His will and guidance.

Note, this paragraph says "as many as are led by the Spirit . . ." which means that those who possess the Spirit are willingly placing themselves in the absolute care of God. It is voluntary cooperation on our part with the will of God. When we place ourselves in the care of God of our own free will, through faith and love, we enjoy the full status of sonship with all its benefits and privileges. Every living member of the Christian Church, who actually believes in Jesus Christ, is not only Christ's disciple and follower,—he is also the dearly beloved child of the Heavenly Father, who bids him cast *all care* upon Him and trust Him to the uttermost in *all things*.

Never before, since the beginning of the Christian era has it been so necessary to stress the practical value of the relationship of the follower of Jesus Christ to the Father God. The present world situation causes grave anxiety in the heart of every living human being,—and every heart is scanning the horizon for a ray of hope. Some are trying to find it in history, some are trying to find it in force. Some are trying to find it in a partial application of the Sermon on the Mount. The devout and believing Christian will not seek in vain, for he has an inspired history close at hand in which God says what his purpose for the human race is, and through the Holy Spirit, he will interpret that purpose to every true believer.

At the beginning of Christian history, Jesus Christ came into a world which had lost faith in itself. It was both skeptical and superstitious and at a moral and spiritual standstill. From that day to this, Jesus Christ has been the ideal to which the noblest minds in all generations of men have turned for inspiration. From the beginning of time, man had been moving towards personality, and when Jesus came among men in "the fullness of time" the attraction of His supreme Personality led men further on in the march of progress towards the perfect life. There is, however, very little on record to indicate the power of Jesus Christ to change human lives during His lifetime. The people as a whole were mainly interested in the "Signs" and objective cures, and did not seem to get beyond them. It required the startling events of Christ's death on the Cross, the resurrection from the dead, to convince men and women on a large and greater scale. When Pentecost came, the work of the Spirit became active in thousands of lives. What did the historians of the times say about it? Very little, indeed. In fact, they seemed to be almost completely unaware of any new spiritual power in the world and by the end of the second century the spread of Christianity had literally come about "without observation." There had been no propagation of the gospel in the modern sense, but a new kind of life had spread from one country to another, which entering into Christians everywhere had the same driving, remoulding, and recreating energy. It has continued ever since, and it has exactly the same power and influence wherever it spreads throughout the world. Today we commemorate the gift of that life.

In the New Testament history the Holy Spirit is both the endowment and the prerogative of the Church. It is true that whatever good is in the world is due to the working of the Divine Spirit, but the life of the fellowship with God through the Spirit of Christ in men's hearts is something which is experienced by Christians only. All other experience of God is secondary and derivative. That is the central truth in all the Epistles of St. Paul. It does not involve despair of the world nor does it spring from a false dualism or an oriental mistrust of life. The "Other-worldliness" of our early Christian Church was due to its concentration on the one thing which the world needed—namely, the proclamation of the gospel of God in Christ. The disciples were possessed by God, a "new heart" was fashioned in them and they were made partakers of the Divine nature. Then and now, all the distinctively

Christian virtues spring from that supernatural source.

We stress two things on Whitsunday:

1. *The real meaning of Christ's promise to His disciples that He was coming again.*

In the second half of His earthly ministry, Jesus carefully prepared His disciples for an apparently calamitous ending of His work. He warned them that "it is expedient for you that I go away." He translated the earlier statements into new terms. The immediate triumphant consequence of the Passion is to be identified, explicitly and emphatically, with the gift of the Holy Spirit in the hearts of believers. The ethical transformation wrought on the world by the Spirit of Christ is intimately and directly related to that element in the thought of Christ which He Himself in the days of His flesh expressed, either directly, figuratively, or symbolically. We cannot know precisely the reason for Christ's use of certain forms of teaching. The forms of His thinking and expectation are conditioned by historical limitations. His insight into spiritual reality is His own, but the thought-forms in which He taught His followers are those of the teacher at that point of time.

The whole Messianic category is of His world two thousand years ago, and it is His spirit today which gives us the insight to separate the frame from the picture—to see as it were the light of the sun shining through it and acclaim there the reality of God. The Spirit has come and is always at work building up a community of believers in love and bringing Jesus Christ nearer to men's hearts than in the days of His flesh. In the Acts of the Apostles we see that this common taking of the Spirit's power into the heart and life expressed itself in a community of worship and a fellowship in service. Human life was lived and experienced from a new center, and new incentive, a new motive, and it resulted in a deeper background to personality, a wider horizon of thought, and a keener enterprise for the extension of the Kingdom of God.

Life, within and without the Church, assumed a new sacredness, and evangelism found a new incentive. This community in the Holy Spirit was rightly described as *God's new creation*.

2. *The present-day application of His Second Coming.*

In the year 1929, the Archbishop of York, preaching in Manchester Cathedral, prefaced his sermon with the following tribute to the late C. P. Scott, who had just retired from the editorship of *The Manchester Guardian*: "He

has made righteousness a standard of action and conscience the arbiter of policy." In much larger and more popular sense, and with an infinitely more profound meaning, we can think of this utterance as a summary of the work of the Holy Spirit in the Church and the hearts of individuals. Scott was a man who believed that no wrong existed which could not be set right by courage and good will, and the analogy holds good in a supreme sense of the work and functions of the Spirit. "The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth; so every one that is born of the Spirit." Mark the emphasis on "*every one*." Christ is always "coming again" in every country in the world. The vision of God's love seen in Christ's mission and mediated to us through His Spirit is the main ground of our confidence today in the ultimate and final victory of good over evil. In every country, including our own and other professing Christian countries, there is a majority of the people who only pay lip service to religion. Heine once said somewhat flippantly that, "he too might have died to save men had he not suspected that they were not worth saving." From time to time Christians seem in their utterances to be equally pessimistic of the future of the human race, but our Lord Jesus Christ never doubted the possibility of the conversion of the most degraded of men. His Spirit is still working, and we need never despair. Even Cicero was convinced that, "Nature had in the human race so powerful a desire to serve the common welfare that it overcame all the temptations of pleasure and ease," and it was Coleridge who said:

And Winter slumbering in the open air,
Wears on his smiling face a dream of Spring.

These war-stricken and anxious days are no more hopeless and dreary than those in which St. Paul, then living in the wicked city of Corinth, wrote the words of today's text. The Christians had good cause to rejoice in a glorious heritage. They possessed a new kind of life which was both satisfying in its personal aspects and also manifested for the public good. We, too, share in this gift, and we can join with St. Paul in a triumphant confession—"I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth."

—*The Expository Times.*

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THIS IS THAT

C. IRVING BENSON, D.D.

Text: Joel 2:28-30. Acts 2:1-4, 14-47

UNKNOWN and unnoticed by the cosmopolitan crowds that jostled in the streets of Jerusalem, a few men were waiting and praying. Their Master, "ere He breathed His tender, last farewell," commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. "Ye shall receive power, after that the Holy Spirit is come upon you."

Suddenly their hearts were charged with power in a flaming, tempestuous experience. They were waiting expectantly, receptively, and it claimed them as the fire claims the fuel and gives life to it. After that promise had been fulfilled — or, as I prefer to think of it, after that power had been realized — the disciples became so different as hardly to be recognizable. Ordinary men began to do extraordinary things.

The Heart's Vernacular.

Thus divinely endowed, they went forth into the city and preached to the people, so that every man in that polyglot assembly heard them in his own language. It was not, as Nathaniel Hawthorne has put it, "the power of speech in foreign and unknown languages, but that of addressing the whole human brotherhood in the heart's native language." They spoke in the universal vernacular of the human heart. They spoke the language of the spirit.

Somebody in the crowd interjected, and made a rude jeer that the apostles were drunk. That brought Peter to his feet. His impassioned speech, recorded in the second chapter of the Book of Acts, is brother to Mark Antony's oration at Caesar's funeral pyre in its tactful handling of a hostile audience, in skilled persuasiveness and accumulating argument. He repudiated the charges of drunkenness. The day was still young, and it takes time to get drunk — unless you spend the night at it!

Flash of Understanding.

"These men are not drunk as ye suppose, seeing it is but the third hour of the day, but this is that." What is That? Long centuries before, in a time of national calamity, the prophet Joel had seen this thing would happen.

Perhaps eight hundred years had passed away, and the prophecy stood upon the page

in what was becoming a dead language, unfulfilled and unexplained — as long as from the days of William the Conqueror to Queen Victoria. Many a man had read it, but knew not what to make of it. Generations rose and passed away, that which had been foretold had been forgotten, but on the Day of Pentecost Peter pointed to the long-neglected prophecy and said, "This is That."

"This is that which was spoken by the prophet Joel."

This Daring Prophecy.

Joel lived in a day of calamity, when the heart of the nation seems to have been broken. It was a time of gloom and depression. Yet when things were at their lowest ebb, Joel broke out into this daring prophecy. "The day will come," he said, "when God will pour out His Spirit upon all flesh."

With eagle eye, piercing the centuries, he foresaw a great influx of the Divine energy, the throbbing life of God coming into the life of men, and raising the whole level of life. Those who heard his glowing prophecy must have thought him mad. There was not a tithe of evidence to substantiate his vision.

Things were going to the dogs, a deep pessimism, like a dark fog, had settled down, and the pessimist always resents being robbed of his misery. Joel refused to believe that the world would die out spiritually bankrupt. Yet he saw that weak, fickle, wayward men would only rise to their full stature by a terrific influx of spiritual power. God would have to give His own very life to them.

Things happen from time to time that seem to retard progress; humanity, forgetful of its destiny, keeps company with the swine, retreating from every lofty voice calling it to advance. Civilization seems to move in a circle, repeating old follies in new forms, but, nevertheless, the Eternal Spirit of Life works ceaselessly and tirelessly through all.

Joel saw in man's incompleteness a prophecy of completion. "This is That." That was the prophecy of a God-inspired man. There was no evidence, but he felt it must come. Men might accolade his vision with jeer, and jest and jibe, but he felt that it must be so.

A Balanced Universe.

Our homes are set on a continent, which was prophesied before it was discovered and drawn on a map. The old Greek geographers were men of science, whose thought outstripped experience. They had proved that the earth was a sphere, though no man had sailed round it.

proved it by reasonings known now to
 schoolboy. What more likely in a bal-
 ed sphere than that the south corresponds
 the north, that there also exists a continent?
 to this temperate south no Greek nor
 nan sailed. Yet thought was free to girdle
 globe, though travel was bounded by the
 pics.

ucceeding centuries laughed at these ideas
 'old wives' tales" and worse. And yet the
 owledge of ancient times was never wholly
 gotten, and the intrepid Dutchmen, fol-
 lowed by Dampier and Cook, came, and saw
 a very land which Greek thinkers, long be-
 lieving Jesus was born in Bethlehem, felt must
 exist.

So there is a balance in all the universe.
 Even hunger, there must be food; given thirst,
 there must be water; from the human eye one
 could argue the existence of light, from the
 ear the existence of sound. The very exist-
 ence of a need is the guarantee that some-
 where there must be a satisfaction for it.

Trumpet of a Prophecy.

Shelley walked through a wood skirting the
 Arno, near Florence, and saw the tem-
 pestuous wind scattering the autumn leaves.
 He saw in the dead leaves a prophecy of
 spring, and wrote his matchless "Ode to the
 West Wind."

Joel, in his day of crushing calamity, saw
 the prophecy of the great day of the Lord.
 He, watching the falling leaves, heard the
 coming prophecy of springtime. "This is that."
 He renews the face of the earth, and He re-
 new the soul of man.

Living Power.

The Holy Spirit is the guarantee of progress,
 of new things, of a changed world, of the
 glorious kingdom of Christ. Christianity is
 not a tradition to maintain, but an experience
 of power. The power of infinite renewal is
 what the Spirit means. The Spirit means life,
 vitality, energy, triumphant power.

That is what we need most desperately.
 There is so much that needs to be done. Every-
 one knows it. We have plans in plenty. But
 we lack the driving power to realize our own
 ideals. The disciples before Pentecost were
 as helpless as we are. Then, after their
 forty days' waiting and that culminating hour,
 they became astonishingly competent to deal
 with any and every circumstance.

We, in our day, are heartsore, restless, dis-
 contented. Our very need is a prophecy. What
 our need is a coming of the Spirit of God into

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our public and private life on a scale so vast, and in a way so wonderful, that it will lift our poor struggling existence on to new ideals of power and greatness. This active energy of God, the rich divine life can come to us.

The pathetic fact is that many of us are living on the faith of our fathers; we are trying to keep religion going. But the outstanding fact of Pentecost is that a greater life waits at the gates of the spirit of man. When this greater life possesses us our natures become vitally empowered, enriched and enlarged.

The cry for goodness — the yearning for the power to do right, the passionate plea for deliverance, for cleansing, for reinforcing — is met in the gift of the Holy Spirit. To ignore the Holy Spirit is not to have a gap in our creed, to neglect a doctrine; it is to cut ourselves off from the source of strength. Without it the high life set up in the Gospels only mocks and tantalizes us.

To be weak when we can be strong is a sin.

Bits of Wisdom

We must have vision without being visionary.

May we not pray for a United Nations of the World?

Manpower is the real wealth of a nation and it takes generations to grow it. But one generation with one war can destroy it.

It is not our business as Christians to work for a better world in which to live, but it is our supreme task to work for better people to live in this world.

When we look into the mirror of nature we see God's muscle; manifesting power in creation; when we look into the mirror of the Bible we see God's face frowning upon our sins; when we look into the mirror of the Cross, we see God's heart loving the sinner and seeking to save him.

Christ does not save us from the storms of life. The demand for immunity from life's conflicts is itself an expression of fear. When we have the faith that Christ teaches, we can look our fears in the face, see their threatening ugliness, and discover that we are not afraid of them.

"Anything will give up its secret if you love it enough."—George Washington Carver.

A family went down into Egypt; a nation came out.

All experience goes to show
No mud can soil but the mud we throw.

JUNIOR PULPIT

J. J. SESSLER, PH.D.

Our Country (Patriotic)

OBJECT: The seal of the United States of America. (This may be found on a dollar bill.)

Story: More than one hundred fifty years ago, when George Washington was President Congress approved a design for a national coat-of-arms, a copy of which I hold in my hand. It is also called the Seal of the United States of America. Let us examine this emblem more closely.

The eagle is the first thing our eyes discover. But, why do we have an eagle represent our country? Of all the birds that fly, the eagle is one of the most interesting. The eagle has been an inspiration to poets and other writers. It is mentioned many times in the Bible. To him is combined strength and swiftness. He is the king of the birds.

The early Romans carried eagles into battle. In their camps they built chapels for the eagle and the soldiers worshipped them because of their strength and dignity. So, through the ages, he came to be looked upon as a symbol of greatness.

Therefore when our Congress looked for a seal, they chose the eagle. The bald eagle is found in many of our states. He is American. He is strong as our country must be strong. An adult eagle has a wing-spread of from seven to eight feet. These large, strong wings give him the freedom of the air. They carry him swiftly and surely. As the eagle is strong and free so our country is strong and free.

Let us look at the seal once more. We see that the eagle is holding something in his bill. It is a scroll. This scroll is inscribed with the motto, "E Pluribus Unum," which means "One out of many." What a strange motto that is! It has a wonderful meaning. We are one nation but many states. From many states we have formed one strong nation, "One, out of many." Suppose I had a number of sticks. I could easily break them one by one. But when I make one bundle out of these sticks and try to break that bundle, it is not possible. Many weak sticks make one strong bundle. From many weak states, we have formed one strong nation. Now, we understand our motto found on the scroll in the beak of the eagle "E Pluribus Unum," or "One, out of many."

gain, we look at the seal. In the left talon the eagle we find thirteen arrows. These thirteen arrows represent the thirteen original colonies. If our country is in danger, all colonies, all states not just one, defend the land above. The arrows mean that we will fight if we must.

The eagle (looking at the seal) also has something in his right talon. It looks like the branch of a tree. It is an olive branch. Why should there be an olive branch on our seal? The olive branch has become the emblem of peace; our country on its seal shows that we are a peace-loving nation. Christ symbolizes peace. As we look at this olive branch, the emblem of peace we are reminded of Christ, the Prince of Peace.

The eagle on our seal shows us that our country is strong and free, that the forty-eight states make one strong nation, that we will fight only if we must, and that we hope for peace.

Unity Is Strength

SUBJECT: Toothpicks.

Story: "United we stand, divided we fall." What does this proverb have in common with toothpicks? Let us see how strong one toothpick alone is. How easily it is broken. Now, let us take a bunch of toothpicks; I will try to break them, but, no, it is impossible for me to do so. So the toothpicks and the proverb have something in common. "United we stand" the entire bunch of toothpicks is strong, "divided we fall," the one toothpick alone is easily broken. It is easy to prove the truth of the proverb "United we stand, divided we fall."

One evening we were sitting before the fireplace watching the glowing coals in the fire. Suddenly one coal tumbled out of the fire onto the hearth. We watched it for a few seconds until the coal grew dark and cold. An instant later it was alive, giving warmth and light; when it left the other coals it became black and soon died. Only when the coals are together, do we have a fire, alone and separated the fire dies out. "United we stand, divided we fall."

Our country, called the United States, is another good illustration of our proverb. Suppose a long ago, before the Revolutionary War, a colony in this country had stood alone instead of uniting as one. If this had been the case, our beloved country would not have won freedom. But the thirteen colonies united as

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one to face a common foe and were victorious. "United we stand." Remember, a bunch of toothpicks is always stronger than one lonely toothpick.

One day I heard much arguing going on, on the playground. John said, "I want to play marbles." George suggested, "Let's play baseball." Philip whined, "I don't like to play anything but football." Joseph answered, "Well, boys, we're not getting anywhere; John alone cannot play marbles; certainly George cannot play baseball with himself; and Philip cannot play every position in football all alone. So I suggest that we play together, one day marbles, the next baseball, etc." The boys all liked Joseph's idea and played together. United, they they had a good time playing together, whereas, divided there could have been no play.

What is a church? It is a group of people, united in worshipping God. Why do so many people stay away from church on Sundays? One says, "I like to worship God alone in the woods." Another suggests, "when I am working alone in my garden, I can best pray to God." A third says, "I like to be alone at the seashore to think about the goodness of God." However, when these people are in the woods, the garden or at the seashore, there are so many things to do and see that they forget all about God. Suppose that these people had all set aside an hour on Sunday morning to meet together in the house of God. United in prayer they would have received new strength, strength to go on with their everyday work. For Jesus said, "Where two or three are gathered in My name, there am I in their midst." When we all worship God together on Sundays we are united. How easy it is to break one toothpick, but a bunch of toothpicks cannot be so easily broken. So, we Christian boys and girls must work together for "United we stand, divided we fall."

Correcting Our Mistakes

OBJECT: An eraser.

Story: In my hand I hold an eraser. With it I erase or rub out. I do not rub out correctly written words but wrong and misspelled ones. Yes, I erase any errors or mistakes which I have made. I try to make my sentence look perfect as if I had made no error. I correct my mistakes by the use of this eraser.

Do we only make mistakes or errors in writing? Let us look into the Bible and see whether other errors can be made. This time we will look into the Old Testament in the Book of

Jeremiah. One day Jeremiah went to the potter's house. A potter is a man who forms vases or bowls out of clay. As Jeremiah arrived the potter was forming a vase from clay. But the vase he made was marred, was not perfect. So he used the very same clay and made a new vase, a perfect one. Just as we correct our mistakes with an eraser and then insert a new word, so the potter removes his mistake and makes the clay over into a new vase.

Now let us turn to the New Testament. We all know that Jesus had twelve disciples, twelve men who followed Him. On the night that Jesus was taken prisoner, wrongfully accused and condemned to death, all his disciples were afraid and left Him. Peter, one of the twelve, was accused three times that night of being a follower of Jesus. And three times he swore that he had never even heard of Jesus. Later Peter realized how wrong he had been and wept bitterly. Jesus gladly forgave Peter for he knew that he was truly sorry. But Peter was not only sorry, he felt that he must make a great wrong right. The way to erase a wrong is to put something good in its place, just as we erase a wrong word with this eraser and put the right word in its place. Everywhere Peter went he told people about Jesus and five days after the death of Jesus he preached to thousands of people and won three thousand new followers.

As Peter corrected this wrong in his life, we must always correct our mistakes. What kind of mistakes are we making? Have we told a lie and never admitted it? If so, let us take our eraser, erase that lie and tell the truth. Have we been too lazy to study, let us erase our laziness and substitute "busyness." Have we been mean to our little brother or sister? With an eraser meanness can be changed to kindness. If we always tell the truth, are bold and kind, we do not need an eraser. But we must remember that the "eraser" is always there waiting to erase all our mistakes.

Novelist Ignored Only Good Book

"Two years ago when I crossed the country in January, my porter who was always humming good tunes as he worked, discovered from the conductor who was much intrigued by the length of my ticket that I was on a lecture tour," relates Mary Eliza Chase, the novelist, in "A Goodly Fellowship."

"Just before we reached Seattle, he asked me perchance spoke about the Lord in my lectures. I told him with some apology that I feared I did that I instead spoke only about books.

"Well," said he, "I don't quite see ma'am, you can miss talking about the Lord. He wrote only good book."

ILLUSTRATIONS

WM. J. HART, D.D.

S Land and Flag

Isaiah 18:10. "Ye shall come unto . . . a large land."

What is the love of country for which our hearts stand? Maybe it begins with love of the land itself. It is the fog rolling in with the wind at Eastport, or through the Golden Gate among the towers of San Francisco. It is the sun coming up behind the White Mountains, over the Green, throwing a shining glory on Lake Champlain and above the Adirondacks. It is the storied Mississippi rolling swift and steady past St. Louis, rolling past Cairo, pouring down past the levees of New Orleans. It is the lazy noontide in the pines of Carolina, it is the wheat rippling in western Kansas, it is the San Francisco peaks far north across the winding nakedness of Arizona, it is the Grand Canyon and a little stream coming down out of a New England ridge, in which are trout.

It is men at work. It is the storm-tossed fishermen coming into Gloucester and Provincetown and Astoria. It is the farmer riding his tractor at machine in the dust of harvest, the dairyman going to the barn before sunrise, the line-woman mending the broken wire, the miner drilling for the blast. It is the servants of fire in the murky splendor of Pittsburgh between the Allegheny and the Monongahela, the trucks jangling through the night, the locomotive engineer bringing the train in on time, the pilot in the clouds, the riveter running along his beam a hundred feet in air. It is the clerk in the office, the housewife doing the dishes, the mother sending the children off to school. It is the teacher, doctor and parson tending and healing body and soul, for small reward.

It is small things remembered, the little corners of the land, the houses, the people that each one loves. We love our country because there was a little tree on a hill, and grass on a meadow, and a sweet valley below; because the old, grumpy man came along on a sunny morning in a city street, because a beach or a farm lane or a house that might not seem much to others was once, for each of us, made magic. It is voices that are remembered only, no longer heard. It is parents, friends, the lazy chat of the street and store and office, and the ease of the land that makes life tranquil. It is the summer and winter, rain and sun and storm. These are the flesh of our flesh, bone of our bone, blood of



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our blood, a lasting part of what we are, each of us and all of us together.—*From an editorial in the N. Y. Times, quoted in the Reader's Digest.*

Army Captain Wanted Bible and Prayer Book

Luke 4:4. "Man shall not live by bread alone, but by every word of God."

An army captain "somewhere in France" wrote to a friend in England and said:

"I have an interesting experience to relate which touched me deeply, and hope you will appreciate it. We were gathered in a barn for

a morning service three weeks ago and the padre failed to turn up—and this after waiting for half-an-hour. I didn't know what to do. I was confronted with two things, either to march the men back to H. Q. or to take the service myself. I thought it a pity to do the former, as it was a voluntary parade and a goodly number turned up, but had no Prayer Book or Bible to have shot at the latter, although I felt an urge the like of which I had never felt before.

"However, I hit upon the idea of asking a staff sergeant, a man whom I had heard was a regular attendant at some undenominational meetings, and so he took the service. A few passages were read from the Bible, and he then testified to us all and in that barn you could literally have heard a pin drop, so interested were we. I am determined not to let another opportunity like that arise and find me unprepared, so have asked . . . to send out a Bible and a Prayer Book."

The incident indicates that many of the men in the fighting forces were eager to hear the Word of Life; and he was a wise young captain who decided that, if an emergency arose, he, himself, would do his best to provide his men with a religious service.

In the "Black-Out" We See the Stars

Neb. 4:21. "The stars appeared."

Among the many unusual experiences that have come in these days to the dwellers in large towns, one of the most remarkable is that of the "black-out," rigidly enforced for safety. To venture into the streets after dusk is to enter into a new world. Everywhere the eclipse is complete. The buses creep silently and almost empty through a darkness pierced only by their dimmed lights, and the few private motor-cars are scarcely visible.

The law of compensation, however, is at work. In the gloom sounds are greatly accentuated. The sudden throb of a motor-bicycle startles the senses. The voices of pedestrians seem strangely loud. The unexpected yelp of a dog sounds eerie and alarming.

But more impressive than this is the fact that extinction of artificial lights opens to one's view the twinkling lamps of the mysterious universe.

On the first two nights of the "black-out" the firmament, unusually radiant as it seemed, was ablaze with glory. The constellations were brilliantly outlined in the velvet sky. Those who had been admiring the massed balloons of the

barrage, designed as protection against air attack—a beautiful spectacle of silver balls shimmering in the sunlight—realized that what they had regarded as a magnificent sight paled with insignificance when compared with the majestic parade of the stars.

To a townsman such an experience was profoundly moving, for it opened up to him a fresh universe of wonder. He had, perhaps for the first time, seen the glory of the night sky undimmed by the glarish electric signs of the city. And he had seen in a glimpse, that the dweller in the countryside is so familiar with, as to be taken as commonplace, something of the glory of the Most High.

There is here perhaps a parable that preachers will expound. It is at the moment of "black-out" that we really see the stars—*Methodist Recorder, London.*

Bootblacks Marched With Veterans

Gen. 48:16. "Bless the lads."

Two little fellows trudged merrily along Memorial Day behind the first band which led the parade, with their boxes slung neatly over their shoulders, and received more applause than any others—apart from a few veterans of the Civil War. Half a dozen bands were in the parade. There were veterans of the various wars, and representatives of many organizations, including Boy Scouts and Girl Scouts. But the two lads, each less than ten years of age, arrested the attention of every one of the many thousands that lined the sidewalks of the city for the two miles over which the parade passed.

A company of city policemen led the parade when it organized. Then came the first of the bands. A couple of bootblacks, with their shoes neatly polished, and their boxes slung in orderly fashion and carefully adjusted over their shoulders, just quietly slipped in behind the band. Those in charge quietly smiled, for there was no objection to their marching; they were the preferred section of the parade which they had selected. The march was a long one for them, but they toiled on, keeping step, for the whole distance.

So unexpected was the appearance of the boys, that the people continued to applaud them as they came in sight. It was one of those little human touches which are back of heart throbs. Boys all along the line looked at the bootblacks with shining eyes which indicated that they would like to be with the little fellows; and sometimes a group would go to their side for a few blocks.

was the oddest thing which many of us
 ever seen in a Memorial Day parade; but
 as something which we shall delight to re-
 ber.

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Freedom of Speech

Ps:11. "A word fitly spoken like apples of
 gold in a silver fruit basket."

The fellow who desireth to praise his pastor
 a good sermon, once in awhile, desireth a
 thing, but he must doeth it well or ex-
 a boomerang. We are reminded of the ex-
 perience of a neighbor, who as a daily column-
 wields a most powerful and incisive pen.
 was accosted on the street by a reader-ad-
 r. who ejaculated: "So you are Mr. —, a
 columnist whose work I enjoy as much as
 daily prayers. It's good stuff, too, but I
 ght that yesterday's effort was worse than
 l." What he meant to say was, "I think
 your column was not quite as good as
 l." A little below par, we'll say. But for
 word unfitly spoken, the speaker had to
 large in explanation, apologies and em-
 assment. Freedom of speech is one of life's
 test heritages. Do we guard it? If we fail
 observe its mandates and obligations, con-
 sider it with unbridled license, then expect
 e-step regimentation and abject slavery—
 ely self-imposed. To say what we mean
 mean what we say is no mean art. "A
 d fitly spoken"—ah, yes, what a theme for
 itation. Who is our pattern here—but One,
 Who spoke as never man spoke."

Freedom to Die

Is:27. "It is appointed unto man once to
 die and . . ."

The greatness of Patriotism which we ob-
 serve today is its willingness to die—yea, die
 the principles for which it considers the
 e of death is worth. The subject of death,
 ever, is not a very popular "cards and tea"
 c today. It will hardly be the main topic
 conversation at the literary club, the golf
 s or the night club. We shall hear more
 ne "freedom to live" in Fourth of July ora-
 ns than the "freedom to die." But we shall
 death in large letters in the obituaries and
 news. The editor, too, will have some com-
 t on the demise of some prominent local,
 , national character, perhaps international
 re. Is not this the month of graduations,



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romance and weddings and births? Why, then, disturb us with such an unwelcome and distasteful subject as death anyway? Only because July is the month of death and judgment, too, while the number of coroners and undertakers increase. We can't avoid death by going around a curve—it will only meet us at the other end. The great question is not in escape as in preparation and welcome when it arrives. The Registrar of Births and Deaths will tell you that "it is appointed unto man once to die." He will likewise inform you that death is not confined to any one period or season of the year, although, of course, the winter months record the greater number of victims. Winter deaths are usually due to pneumonia, heart disease and cancer, and in that order. Many lingering invalid cases of long standing end in winter. During the summer months death more often strikes with sudden and violent shock. A great many are due to bodily injury in "hazard" cases. All life today is hazard, whether in the country or city, at home or abroad, in shop or office. We travel in swiftly-moving boats, trains, planes and auto. We are constantly exposed to tainted foods as well as tainted forces and folks. We do not live our lives in a vacuum this July of 1943. Nations may conquer territory, only Jesus "conquers death." Are we prepared?

Freedom of Worship

Lk. 5:1. "the crowd pressed to hear God's message."

Mk. 2:2. "and he preached the word unto them."

Jno. 3:16. "God so loved the world . . ."

It's all right to "socialize" the Gospel, but not to make a socio-economic-political football of it. Preaching Power Politics in pulpits with powerful and precarious propaganda produces pained parishioners in church pews: Jesus never capitalized upon the human emotions, frailties, passions, prejudice or ignorance of His followers. As a leader, He could not and would not betray the confidence and trust of those who believed in Him. When he preached in the synagogue at Nazareth He did not resort to sensational and vacuous war talk. He had a fitness of things. War talk in temples devoted to peace and good-will among men is strangely out of place. Most of it is "canned" and greatly-censored data anyway. The secular world has many echoes which not only stifle human thought but also produces a cold and clammy sensation upon hearer and speaker alike, not unlike the effect of a tropical fever.

Even echoes have an uncanny way of deriding one's own voice when affected by uncontrollable wrath and anger. Humans accept or reject judgment about what they wish to anyway, arguments proven or disproven. Fine Christian sensitivity, however, will always revolt against gargantuan monstrosity and reign of world terrorism in any place and form. The supreme job of the Christian, however, is to "preach the Word" and practice its teachings. The secular and political world are leaders in their field of statecraft and diplomacy. The Christian's concern is to bring this same world to Christ and win a job! Leaders must have "clean hands and pure heart" for this task. Forget not: "God so loved the world (not a segment of it) that He gave His Son that whosoever believeth in Him (no superior race or individual here) shall not perish (no political pledge, promise or treaty to be broken here), but have everlasting life." Such "good news" can never be displaced by mere "world news."

Freedom Under Control

Heb. 3:14. "Partners with Christ if we hold fast our early convictions."

It is a great blessing that America has a truly large citizenry whose training and character enables them to see through sham and hypocritical pretense. They are not easily stamped and have developed a technique with God's help which helps them "withstand the darts of evil forces." They have emotions like others, the main difference being that they possess a little better control. At least, they do not allow their emotions to stamp out their brains. They are not ranting propagandists. Their names are not always in the headlines. But they are busy people with the normal activities of life and its realities. They are not inclined to be visionary, but believe in our country, put their trust in God, believe in the Ten Commandments, support our churches, live to old age with one wife, respect our laws, practice neighborliness, and have, in short, what may be called well-balanced minds. They are not always "highly-educated" or "super-cultured" but they face their own problems, bear their own burdens and stand upon their own feet. They comprise America's first line of defense. A citizenry that possesses emotional control, respect for established customs and moral standards can detect and prevent spoilation and turn back tides and forces within which men seek to submerge and destroy the many traditions associated with our National Independence Day. God Bless America!

NEW BOOKS

FREEDOMS AND GOD.

win McNeill Poteat. Harper. 155 pp. \$1.50.

book is based on the President's slogan,—Freedom
peech and Religion and Freedom from Want and

se Freedoms, the minister of the Euclid Avenue
t Church, Cleveland, Ohio, discusses from the
point of the Christian faith. What he stresses is
the world we look for after the war must be a
built not on slogans but slogans made operative
e productive in the lives of men and the application
ograms. Again we are told by one of our leading
eers that the "Word must become Flesh and dwell
Men."

author claims, and is most convincing and con-
e in his phrasing, that the Four Freedoms are
spiritually attainable. "In this," he says, "there
ch hope for the world." He discourages any empha-
on any political interpretation alone.

of the strong statements in the book is, "Political
om of Speech or Religion, from Want and Fear
t best be inclusive and what we are determined to
e is the sort of conquest that will stay put."

book offers much quotable material for sermons
some of the paragraphs make good conversation

y group whose business is public speaking will gain
light on the subject of speech from the first
er and really discover what Freedom of Speech
is.

Poteat presents a strong argument for religion
the part it can and must play in this present
e. He warns against the peril of sloganizing which
about this ideal,—this liberty of religion and
hip. He brings religion down to earth, where it
always belonged.

is equally practical in the dictums he lays down
rning the other Freedoms. The prevailing argument
e book is that the Ideology of Christ must prevail
y plans for a world of real Freedom. The political
gy is not discounted. It cannot very well be set

But the emphasis is placed, on the Christian
y, without which there can be no real Freedom of
kind.

short, the Freedoms under discussion were born
of the Christian revelation. If the Christian note is
predominate now, the very props on which all
om rests, are knocked down.—Richard Braunstein.

CONTINUING EASTER.

Winifred Kirkland. Scribners Sons. \$1.00.

good news is not the birth of Christ but his
rection. The Holy Place is not the empty manger
the empty tomb. It is not Christmas but Easter
marks the birth of our Christian faith. It com-
brates not the birth of a baby but the victory of a

This is the theme of this little book packed with
and hope. It is a call to Christians everywhere
believe and witness to the resurrection, not just at
r but throughout the year. The early Christians
as their message, the risen Christ. The most
ssful missionaries are those who bear witness to the
rection. It is a live seed in the black soil of
ir and paganism. Let us read again and again
New Testament with the sunshine of Easter shining
our shoulders illuminating its pages. The Kingdom
od will never be built out of imperfect hopes. The
to God is a highway of suffering shared. To all



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those who recover and carry throughout the year the glory of Easter, to them will the Christ be revealed in "the breaking of the bread," and every commonplace will be glorified.—*C. F. Banning.*

THE PLIGHT OF MAN AND THE POWER OF GOD.
By D. Martyn Lloyd-Jones. Abingdon-Cokesbury Press. 221 pp. \$1.00.

The author started his professional career as a physician. He became a member of the Royal College of Physicians and distinguished himself as a heart specialist.

He is still a heart specialist—in the realm of the spiritual. One of England's famous preachers, he is heard all over the British Isles. The lectures now in Review were delivered at the Free Church College, Edinburgh, Scotland.

There are five chapters and their headings suggest to the reader nothing new, in so far as headings go. But there is nothing stereotyped about the author's subject matter or manner of presentation. He discusses "The Religious History of Mankind" with clarity and brevity, and the picture is complete. That first chapter alone is a worthy essay among the many printed on that subject.

The other chapters, dealing with "Religion and Morality," "The Nature of Sin," "The Wrath of God" and "The Only Solution," are fresh approaches to old themes. But all preachers deal with old themes. That is no reason why they should be dull in their interpretation. The author is anything but dull. He links the Church and Religion to the present hour. He takes the Gospel out of covers.

The author attacks the lethargy of the Christian Church. He speaks of the contentment of the Church. He reminds us that it is more than the business of the Church to supply a kind of "dope" to the people. While Christianity under the immediate shock of war should steady and comfort, it has other things to do. The ministry of comfort and consolation is a part of the work of the Church but if she devotes the whole of her energies to that task alone, as she did in general during the last war, she will probably emerge from the present trouble with her ranks still more depleted and counting for still less in the life of the people.

The above lines are a sample of the author's reasoning. The book is an immediate demand that the Church reemphasize her relationship with God,—man's dependence upon God. He claims this is basic. This is fundamental. Not man's progress or achievement but God's strength and power. In short, man needs to learn God's love for him. "Love so amazing, so divine, demands my soul, my life, my all."

Based on texts from Romans, the book reminds us that "though our Gospel is timeless and changeless, it nevertheless is always contemporary." This preacher—as all real preachers—calls us in no uncertain phrases, beyond the materialistic structures of the western world. Yes, man is in a plight. But there's God Power,—sufficient to pull man out of any difficulty.

The book is disturbing. But so is the Gospel. We are told how the Church got off the beam. Anybody can tell us that. Not everybody can tell us how to get the Church, ourselves and our times, back on the beam. That is why we recommend this book as exceedingly valuable for the day and hour.—*Richard Braunstein.*

THE MEANING OF REPENTANCE.

By William Douglas Chamberlain. The Westminster Press. 238 pages. \$2.00.

The six chapters in this volume constitute the series of lectures which the author, professor of New Testament Exegesis in Louisville Theological Seminary, gave upon the annual Smythe Lecture Foundation at Columbia

Theological Seminary, Decatur, Georgia in 1941. The entire series, however, and two of the lectures in particular were entirely rewritten after American entry into the Second World War, and before their publication. The volume is a clear, easily readable and comprehensive study of the meaning of Repentance. The New Testament emphasis on repentance is stated fully as well as the true implications of repentance. Repentance is produced, the author shows, by fear or by increased evidence, or by mere sorrow for sin, but by the Holy Spirit, and through the participation of the Human Will that produces a new mind which is the mind of Christ. The book closes with many practical suggestions as to the meaning of these studies for use in the pulpit by the minister.—*Charles Haddon Nabers.*

THE FIVE BOOKS OF MOSES.

By Oswald T. Allis. The Presbyter and Reformed Publishing Company. 319 pp. \$3.00.

Dr. Oswald T. Allis has taught in both Princeton Theological Seminary and Westminster Theological Seminary. For the past fourteen years he has been Associate Editor of The Evangelical Quarterly of Edinburgh. This volume is a "Reexamination of the modern theory that the Pentateuch is a late compilation from diverse and conflicting sources by authors and editors whose identity is completely unknown." The conclusion of the author is of course that the Pentateuch was written by Moses. His closing sentences state the conclusion in these words: "If our attitude towards the problem of the Pentateuch will determine our attitude towards Jesus Christ, then the question whether Moses wrote the Pentateuch cannot be an academic question. . . . The majority of Christians throughout the world will continue to maintain that the Pentateuch is not late, anonymous, untrustworthy composite, but is correctly described as 'The Five Books of Moses', the work of God. And those who hold this time-honored and thoroughly Biblical view will rejoice that they are now in a far better position to give a reason for believing that Moses wrote the Pentateuch than was the case a century or even a generation ago.—*Charles Haddon Nabers.*

THE THREE MEANINGS.

By Harry Emerson Fosdick. Associated Press. 128 pages. \$2.50.

Of the three devotional books by Dr. Fosdick, The Meaning of Prayer, The Meaning of Faith and The Meaning of Service, more than a half-million copies have been sold. These superb little volumes have become the model and the suggestion for many similar books issued in the past twenty years. The publishers have performed an admirable service to the present generation by printing these three volumes as one, and thereby making available all this fine devotional literature in an inexpensive edition. It is a good book to have in every home. It is a good book to place in the hands of every college student, and every man or woman in the service.—*Charles Haddon Nabers.*

A WHISPER AND A PORTION.

By Hazel M. Kerr. Pub. by author—650 Hale Street, Palo Alto, Calif. \$1.25.

This volume is not just another book. It is a treasure. It is a book of faith, courage, hope, victory. It is a book of songs, beautifully sung.

The title comes from Job. "These are but a whisper of His ways, a portion of His glory." The writer is a woman who has learned from the things she has suffered. These verses show that she did not waste her time in self-pity, while she was in the school of suffering.

ed to "sing in the rain" but these verses reveal
 unshine after the rain.
 ering comes sooner or later to us all. Some give
 to bitterness. Some become stoical and try to take
 some gain the fruit of suffering and are thus able
 to help others. On page six is this verse,—
 s unerring sense guides the bird in its flight,
 s the bulb pushes up through the soil to the light,
 s my soul ventures forth on its instinct of wings,
 and faith reaches up through the burden of things."
 ny of the poems are based on events in the life of
 t. Preachers will find them useful windows in
 sermons.—C. F. Banning.

Keeping Company

(Continued from page 323)

elves? For the most part the schools have
 ected to teach us how to handle our soli-
 . This is not to say that an additional bur-
 should be laid on the shoulders of
 ssed educators. The curriculum maker
 nt be hard put to it to outline a course of
 y in the art and practice of solitude and
 ng it content for some particular age group.
 anyone who has lived long enough will
 aware of the need of some knowledge of
 kind.

or one thing, the fear of being alone must
 overcome. And by the same token, the
 l instinct must be countered by a strong
 re to flee the crowd. We are all pagans,
 we not, doing obeisance to the idol of the
 et place. We like to "go along". It
 ns good to conform to the majority; we
 that we are not "in it" if we do not join
 parade. But just as soon as we get into
 jostling, pushing, elbowing mob in the
 es of a department store on sale day, or
 go to the stadium or the theater, we know
 we are only one of the pack. Some of
 individuality oozes out. A man, made
 er the Image, becomes only a nose to be
 nted.

Those who run in droves are the escapists.
 ey are in flight from themselves, dreading
 be caught alone and so forced to face the

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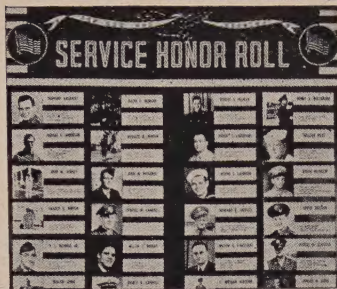
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disorder of their minds. Like neglected gardens, they become weedy, grassy jungles, uninviting, even repulsive. There is no delight in contemplating such a scene. Better to get away from all that!

One does not dread to be alone if one can say with Sir Edward Dyer:

"My mind to me a kingdom is;
Such present joys therein I find,
That it excels all other bliss,
That earth affords or grows by kind:
Though much I want which most would have,
Yet still my mind forbids to crave."

It is better to be alone with a mind like that than to be milling around in halls and lobbies. Independence, contentment, joy — these belong to the man who knows how to keep company with himself. The kingdom of his mind is clearly mapped and defined. Through it run familiar roads with interesting bypaths extending out into unfrequented areas. So there is the pleasure of taking the known way as well as the delightful prospect of exploring the unknown.

We are most of us enough like children to enjoy going over and over again the paths that we have traveled. We do not want to be taking new roads all the time; this requires too much thinking and we are not disposed to do too much of that. So we are willing to take the familiar ways that give us a certain amount of routine that is pleasurable. The highways of thought, the beaten tracks of the mind, what are they? They differ with individuals. There is the delight of recall. Some like to go over the poetry that they have committed to memory. In this pursuit one of my friends must surely derive a great deal of satisfaction, for he can quote almost endlessly. Others enjoy retracing, in memory, the journeys they have made. They take these experiences in the raw and make works of art out of them by eliminating all the undesirable features and selecting what is agreeable to the heart's desire.

The moments of solitude can be used to greater advantage if we have some method of clearing the mind for action. So many impulses have been making their impact upon consciousness that there is a welter of impressions. How are we to bring about order? Let these experiences come up to the bar of judgment. Put them to the test. Do they belong to the necessary and temporal or to the essential and eternal? Only when this has been done can we find that tranquility which is conducive to a profitable use of solitude.

Background for Liberty

(Continued from page 320)

begin as prayer for national victory, but it should always conclude as prayer for God's victory, and plead like the psalmist, "God be merciful unto us, and bless us, and cause his face to shine upon us: that thy way may be known upon earth, thy salvation among all nations'." (Cowan: Captain of the Storm.)

Background for Victory

The Apostle John declares that the Background for victory is already set up. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." This is the anchor of our Christian faith. Our whole belief turns on the fact of the Incarnation, that God broke through in time into the history of man, that "God was in Jesus Christ reconciling the world unto Himself." This is our eternal and global charter, "Jesus is the Son of God."

In our belief in the Deity of Christ we find our assurance of the justice of God. In all discussions of the post-war world I hear a great deal about love and magnanimity, and properly so, but I fail to note an emphasis on justice. Uproot hatred and replace it with love; supplant vindictiveness with magnanimity; there still remain judgment and justice. "The voice of thy brother's blood crieth unto (God) from the ground. The paths of peace do not necessarily lead to justice; but the path of justice tempered with mercy, leads eventually into the ways of peace, a peace that will be truly just and, therefore, durable. "Shall not the Judge of all the earth do right?" Justice there must be in the Background for Victory.

The Incarnation leads to Calvary where the Son of God died for sinful men. There is much of fear and selfishness in this conflict with wage. The Sacrifice of the Son of God is more than a picture; much more than a dogma; it is an example. It was His Body broken for that hung on the Cross; His Blood shed for us drenched the Tree. As He went to the Cross He put away all fear and selfishness; He placed Himself serenely in the hands of God. He calls us to sacrifice, to put away our fears, to forget ourselves in full service in these days to put ourselves in the hands of God and allow Him "to match us with his hour." The Good Stars are increasing on our Service Flags. Many parents will come to know, many already know something of the great heart of God. He stood over against the Cross. "God loved the world that He gave His only Son

There must be in the Background for
pry.

We leave Calvary for an open and empty
"Christ being raised from the dead
no more; death hath no more dominion
Him." We who are pastors cannot go
oved into those homes where they wait in
ow for a casket coming with military escort.
aps they had his room ready against his
n on furlough, but the dreaded telegram
he was coming home to go out no more.
re is that darker home where they have had
word, "Missing in action," and they sit
ing for a boy who never comes.

o we tell them of that Other Room in the
er's House whose preparation Christ made
own special charge? We never lose any
ndid human creature we have known. He
ains with us far more than a memory,
art of our experience, a piece of our whole
ude of life, something that can never be
n away from us. "Are the consolations
God small with thee?"—too small to cover
you wish? "Cultivate your memories and
expectations!"

blest communion, fellowship divine!
e feebly struggle, they in glory shine;
et all are one in Thee, for all are Thine.
allelujah!"

here is in the Background for Victory, as
up by God our Father, the Resurrection and
Life.

he Justice of God, the Sacrifice of Christ,
Resurrection of the Dead, these and the
ver of these, are assured to us in the Deity
our blessed Lord Jesus. We wage our war-
with these eternal fidelities in heart and
d, "the weapons of our warfare are not
al." They make the Background for Vic-
s, and "this is the victory that overcometh
world, even our faith."

A Daily Prayer

"God, give me strength
So that I may
Complete the tasks
I should this day.

"God, give me faith
Always to see
Your loving hand
Directing me.

"God, give me hope
That through these dark ways
Shall come the light
Of better days.

"Give me courage,
Dear God to smile
And—come what may—
Find life worth while."

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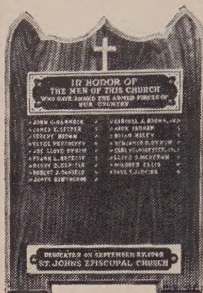
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